

يَا أَيُّهَا النَّاسُ إِنَّ جَاءَكُمْ مِنْ رَبِّكُمْ بَيِّنَاتٌ

"O People, Undoubtly, from your Rabb a clear proof (Full of Miracle meaning the Holy Prophet (Sallal Laahu 'Alaihi Wa Sallam) has come to you"

ZIKR  
E  
JAMEEL

## THE DISCOURSE OF THE CHARISMATIC BEAUTY

Reviver of the true Sunni Path,  
Khatib-e-A'zam

**Hazrat Maulana  
Muhammad Shafee Okarvi**  
(Allaah have mercy on him)

Published by:  
**Zia-ul-Qur'aan Publications**  
Lahore-Pakistan

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
خطیب پاکستان حضرت محمد رفیع اور کواوی کا نصب

ذکر جمیل

نغمہ حبیب

انوارِ جوئے کا منسلک

ذکر حسین (دوستی)

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مسلمان خاتون

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شامِ کربلا

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جھگڑے کا خاتمہ

سفینہٴ نوح (دوستی)

تعارفِ علمائے یونہد

نجومِ الہیت

ضمیمہ قرآن پبلی کیشنز  
اردو بازار لاہور





*Az Zikrul Jameel Fii Hilyatil Habeebil Khaleel*

**THE  
DISCOURSE  
OF THE  
CHARISMATIC BEAUTY**  
of the Glorious Distinctiveness of the  
**Most Beloved Holy Prophet**  
(Sallal Laahu 'Alaiehi Wa Sallam)

Written by  
Reviver of the true Sunni Path, Khateeb-e-A'zam  
**Hazrat Maulana Muhammad Shafee Okarvi**  
(Allaah have mercy on him)

Published by:  
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## Dedication with Devotions

In honour of

The Chief of all the Prophets [*Saiyyiddul Mursaleen*],

The Last of the Prophets [*Khaatamun Nabiyyeen*],

The Mercy for the Worlds [*Rahmatul lil Aalameen*],

The Intercessor of the Sinners [*Shafee ul Muznibeen*],

The Chief of the Foremost and the Rearmost [*Saiyyidul Awwaleen wal Aakhireen*],

The King of both the Worlds [*Sultaanul Kaunaien*],

The Beloved grandfather of Hasan and Husaien [*Jaddul Hasan wal Husaien*],

Hazrat Saiyyidinaa Ahmad-e-Mujtabaa

**Muhammad-e-Mustafaa**

(*Sallal Laahu 'Alaiehi Wa Aalihi Wa As Haabihi Wa Baaraka Wa Sallam*)

With the mediation of

The Guide of the Devotees [*Qudwatus Saalikeen*],

The Best of the Pious [*Zibdatul Aarifeen*],

My Chief, My Guide, My Master [*Saiyyidee Wa Murshidee Wa Maulaeee*],

**Hazrat Al Haaj Miyaañ Ghulaamul Laah Saahib Naqshbandi**

well known as

**Hazrat Saani Laa Saani Sharq Puri**

(*Allaah have mercy on him*)

By whose blessings and graciousness I became worthy of this

***Gar Qabool Uftad Zahay Izz-o-Sharaf***

If it is accepted it is great honour and respect

Needy of Graciousness:

Humble devotee of the elevated spiritual abode

**Muhammad Shafee (Okarvi)** *Ghufira Lahus-Samee*

Karachi (Pakistan)



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## Translator's Note

Today, I am most respectfully and humbly writing this note from the blessed Madeenah Munawwarah. The thrill and auspiciousness I am feeling, of having the honour of being present here at the reverend feet of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and doing the translation of this classic gem, "Zikr e Jameel," it is beyond words.

In 1976, when the honourable Maulana came back from South Africa he asked his son to get this book translated into English. For more than 70 years this book has only been printed in Urdu. It was printed in Karachi for the first time in June 1959, from Mashoor Press. Whoever has read this book they have accepted, on its topic, this is the best version. Maybe, late but *Al Hamdu Lil Laah* the wish of esteemed Hazrat has been fulfilled.

In translating we have been cautious to maintain his way of speaking and his style. I would surely admit finding the correct words was a great struggle and many times it was felt they are not sufficient enough. Islaamic terms, idioms, Persian, Urdu and Arabic poetry's correct translation is not an easy task. After one and a half year, day and night have been spent in finding the correct words. For example, the Arabic word for "Masah," in Urdu its meaning is *Haath Phayrnaa*, (The palm side of the hand put on the body affectionately and to move it). We consulted many dictionaries to find the correct meaning of this action in English. The words which came in front of us are these 1) touch, 2) stroke, 3) caress, 4) wiping, 5) slide, 6) pet (used for animals) or patted, 7) move gently, 8) spread hand, 9) rubbed, 10) brushing, 11) placing, 12) put, 13) lay, 14) stroke, 15) glide etc., and in the end we got the word "tapped." For this the Google says, Touch quickly and gently with the flat side of the hand, "He patted consolingly on the shoulder." Here pat is used as a verb). For noun a quick, light touch with the hand, "Giving him a friendly pat on the arm." This word looks closer to our translation. Beside this we also consulted the Bible because the title of Hazrat Ieesaa (*Salutations on him*) is *Maseeh*, *Haath Phayrnay Waalaa*. Almighty Allaah gave him

this quality that he would pat the hand and the patient would get cured. But the Bible has only used the word touch. Which does not fully explain the meaning. So, I decided to use the word “stroke”. If any reader comes up with a better word please let us know, we will certainly appreciate. With this the readers can realise this was not an easy task. The verses have also been written in Roman so those who can read Urdu and Persian they can also understand. Arabic verses have also been written in Arabic text. Correct Diacritical points and vowels in Arabic (*I’raab*) have also been placed.

Our few readers who are not familiar with the Urdu text, they may find some translation grammatically incorrect. Normally a sentence of a certain language is read and then it is expressed in one’s own way, in a different language. Where else, in regards to this, you will find this translation different, here more than Grammar, the original Urdu words are focused and expressed. Readers may find it grammatically incorrect but we have given importance to the Urdu text and have kept according to it.

The qualities and attributes of the Blessed Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) cannot be put into words, yet the respected Hazrat has done wonders in expressing his beautification and in clearing the misconceptions. Each title of the Most Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has been carefully translated. You might find a new style in the praise of our Grand Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). Every reference of the quote that has been placed by Hazrat, where ever we have found more from other books online, they have also been written down. The readers cannot imagine how much hard work is done behind such important books.

Translating this masterpiece was my ultimate passion, but at each step, I found myself dumbfounded, speechless and more and more unworthy. Though I have translated his several books but this has been my favorite and most desired task which is a great privilege. Without a question, this book is a treasure for the lovers of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) which has truly enlightened me also.

Hazrat Respected Khateeb-e-Millat Allaamah Kaukab Noorani Okarvi (*May his grace continue*) had been my guidance, support and enlightenment. His utmost instruction was to keep the ultimate respect of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) in view and not to make even a slight compromise in the matter of honouring him, which I certainly tried. His guidance in different languages was a source of knowledge and clarity without which this work would have remained incomplete. I have done the translation but he has endured the fatigue. I cannot thank him enough for his great contributions and blessings.

My strive for doing this book for the English readers was to clarify the wrong ideas and misconceptions about my Blessed Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) which we read and hear these days. We are feeling very delighted that by his Gracious glance, we have succeeded in this difficult endeavor. Living in a society where there is a degradation of morality, I hope and certainly pray the youth of the coming generations and the present lovers of the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) will surely benefit from this significant work.

In the end while writing this note from the blessed Madinah Munawwarah today, it was also my desire to mix in the adoration of the fresh air of this Blessed city, which touches the sacred dome *Guñmbad e Khizraa*. May this work receives the honour of acceptance in the gracious court of the Most adored Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).

We also consulted people for their suggestions online, for the proper English name, many names were sent to us for choice. Then finally we decided to keep this name, “The Discourse of the Charismatic Beauty of the Glorious Distinctiveness of the Most Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)”. “This book is surely beautiful but if its translation is also like that then pray for us that Almighty Allaah may make this our cause for salvation. If anything has been wrongly translated consider it my weakness. We will be very grateful if our mistakes in translation have been pointed out for future correction. I truly thank everyone who has in anyway made involvement in

this sacred effort especially my sisters and my daughters. It is also important to thank Haaji Saajid Yaqoob Graphic artist, for the hard work he has done for this book. May Almighty Allaah give him best rewards.

Earlier to this, we have also presented the following books of the Hazrat Khateeb-e-A'zam (*Allaah have mercy on him*), 1) The Issue of Kissing Thumbs, 2) *Barakaat-e-Meelaad*, 3) *Sawaabul Ibaadaat*, 4) *Namaaz Mutarjam*. And some books of Hazrat Allaamah Kaukab Noorani (*May his grace continue*) also, 1) Deoband to Bareilly, 2) White and Black, 3) *Auraad-e-Mashaaikh*, 4) *Maañ jee Qiblah Kee Yaad Mayñ*, while some are in progress. These books are also available on Webpage: [www.kaukabnooraniokarvi.com](http://www.kaukabnooraniokarvi.com)

*In Shaa Allaah*, more to follow.

Countless Peace and Salaam on my  
**Most Adored the Majestic Holy Prophet**  
*(Sallal Laahu 'Alaiehi Wa Sallam)*

Less than a speck of dust  
**S. Y. Z Qaadiree**  
 1439 Hijri, Madinah Munawwarah

email: [maulanaokarviacademy@gmail.com](mailto:maulanaokarviacademy@gmail.com)

*Bismil-Laahir-Rahmaa nir Raheem*  
*Was Salaatu Was Salaamu Alaa Rasoolihil Kareem*

## Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ

اللَّهُ جَبِيلٌ يُحِبُّ الْجَبَالَ [Allaahu Jameelun Yuhibbul Jamaal], (Allaah is Beautiful and Loves Beauty) .....has sent, the Most Eminent Prophet, Saiyyidinaa Muhammadur Rasoolul Laah (*Sallal Laahu 'Alaiehi Wa Sallam*) as a perfect manifestation of His Own-Self and His Attributes. From my Holy Master and saviour, the King of Madinah [*Taajdaar-e-Madinah*] the Brilliances of my True Creator, Almighty Allaah became apparent. From head to toe, the evident description of the visible beauty and elegance of this perfect manifestation of Divine Beauty is also a cause of satisfaction for the soul and peacefulness of the heart. The pages of this Book of my Highly Esteemed Almighty Allaah, from the start to the end, is itself enriched by the beautiful discourse of this blessed personality. This *Zikr* [discourse] is much-loved by my Creator. Centuries have passed, whoever has been connected by love with this Gracious Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) he has made this most beautiful recall his practice. This is also a fact, the more a person has the recognition of the Beauty of Mustafaa and has made it a part of his writing and speech, he himself also becomes connected to this *Zikr* [discourse]. For us, many names are reverend and respected due to this reference.

My respected father, Reviver of the true Sunni Path [*Mujaddid-e-Maslak Ahle-Sunnat*], Lover of Holy Prophet [*Aashiq-e-Rasool*] Devotee of the Companions and the Progeny of Batool [*Muhibb-e-Sahaabah Wa Aal-e-Batool*], Greatest Orator [*Khateeb-e-A'zam*] Al Haaj Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) started his expression, in adoration of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the recitation of *Na'at*. Before the Independence of Pakistan, he had started



this expression of devotion from city of Khem Karan. He was at the stage of perfection in each one of the qualities which Almighty Allaah had bestowed him; view the voice, or the style, melody and pronunciation, each was filled to the brim with such heartwarming passion that it would be desired by the chest [much loved]. This was the miracle of inner attraction and actually this was Allaah Graciousness and the favour of glance.....

He would read in the Punjabi language compiled poetry describing the details from head to toe of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) (Poetic verse, triplets and quadlet etc.). And in the court of Prophethood, he would also read the Poetic [*Manzoom*] gift of Salutation [*Salaam*] of A'laa Hazrat Imaam Ahle Sunnat Hazrat Maulana Shaah Ahmad Rizaa Khaan Bareilvi (*Allaah have mercy on him*). Then he received this auspiciousness that he completed and acquired continuous religious education. Thus, now the verses were even clearer to him. By doing the interpretation of the meaning and objects of the Qur'aanic verses and sacred Ahaadees, he not only adorned his speeches with the recollection of this beautiful memory but also his writings and made them memorable. It may be his speech or his writing, they would be so effective, so heart captivating, such verified and complete that consider it this way, it would seem he had overflowed the listener with some manifestation. If he was a matchless orator then he was also an excellent writer.

Amidst his initial books, "*Zikr-e-Jameel*" is prominent and a masterpiece. Its first publication was done nearly forty-two [42] years ago.... After migration from Khem Karan, during his stay in the city of Okara and much before his arrival in Karachi..... He dedicated this book to his spiritual guide and meaning wise, by including the association of the name of his worthy son, kept the name of the book "*Zikr-e-Jameel*." The Arabic name is "*Az Zikrul Jameel Fii Hilyatil Habeebil Khaleel*." In the beginning on every publication, there were some corrections, additions and gradually the volume of the book kept increasing.

In 1971, the calligraphy of the book was recreated and it was

adorned with modern publication, since then till now it is being repeated. More than fifty thousand [50,000] copies of this book has been published and has become popular all over the world. In India, it is also printed in Urdu and Gujraati. And its English translation is presented to you. Some topics from its content has been printed in the form of a booklet by different organizations and distributed free of cost. Many years ago, the Daily "*Nae Roshini*," Karachi used to include the chapters of this book in their Friday edition.

On 21st *Rajab* 1404 H, my respected father (*Allaah have mercy on him*) departed from this mortal world to the immortal world. After him, the respected Saahib Zaadah Hafeez ul Barakaat Shaah from Zi'yaa-ul-Qur'aan Publications contacted me for the publication of all his books. My father wanted that I should also take the responsibility of printing all the books. He was aware of my taste. After my respected father (*Allaah have mercy on him*), I was hardly aware of my own senses, only by him was my enthusiasm. As he passed away, it seemed everything had gone..... After consulting with the brothers, I [this servant] gave the rights of publication to the respected Hafeez ul Barakaat Shaah Saahib. Since, he had just started the work of printing and publication, therefore; he fully exhibited all the skills. After the compiling of the books, for taking out the common mistakes for inspection (proof reading) he sent the draft to me..... From years, my days and nights are linked with pen and book. How many revolutions came after my respected father (*Allaah have mercy on him*). It took me years to bound myself to time and work and therefore; the work of publication of "*Zikr-e-Jameel*" was delayed..... Seeing alone references and side notes and to match it with the actual text of the book is not easy. For each and every reference if you have to search for hours, pages of chapter after chapter, of voluminous books, and if you have to find matter in its support and critic then you will realise how a book becomes possible. During the last twelve years the writer of these lines, had to also write his own twelve books, complete their English translations, and the demands of travelling is separate. I could not even do the work of publication of the unpublished books of my respected father. Somewhat the conditions of Karachi had also

not left the senses to be less affected..... I wonder, if my respected father was here, then what would he have gone through? Would he be able to see this condition of this gilded city and the wonderful citizens!

On the previous publications, the great teachers of my respected father had written their very valuable comments about this book and its writing. And at that time purely religious and later having political popularity Hazrat Maulana Shaah Ahmad Nooraani also wrote his views. They are being presented as it is. In this new printing and complication if any imperfection is left consider it my fault. If possible do point it out, so that it would be corrected in the next edition. I consider it important to thank my brother Doctor Muhammad Subhaani Okarvi, who after completing his Ph. D., in Nuclear Pharmacy; came to our homeland on a two months holiday. Therefore, he greatly co-operated with me in finding the mistakes in the written draft. May Almighty Allaah keep him happy. How much attention has the Respected Hafeez ul Barakaat Shaah Saahib paid in printing it, that is in front of you. May Allaah Kareem increase his zeal for preaching and propagation of *Maslak-e-Haqq*, *Ahle Sunnat Wa Jamaa'at*..... I apologise for the delay of years, but this is also true,

ہوئی تاخیر تو کچھ باعث تاخیر بھی تھا

**Hoe Taakheer Tou Kuchh Baa'is-e-Taakheer Bhi Thhaa**

There was delay then there was also some reason for the delay

Humble devotee [*Faqeer*] **Kaukab Noorani Okarvi** Ghufira Lahu  
1997, Karachi

Pay attention: For the convenience of the readers the *I'raab* (Diacritical points) have been placed on Arabic words. If from us while putting *I'raab* or by the compiler there has been any mistake or error we apologise. Besides this, it has been attempted to place the references of the Qur'aanic verses, sacred Ahaadees and the statements correctly. In the new edition, the correct numbers of the Ahaadees have been placed with the facility of modern publishing. If any wrong number has been placed, or somewhere some reference has been left out, the readers may please let us know. In *Shaa Allaah*, in the future edition arrangement will be made to correctly write them. (Compiler)

## Zikr-e-Jameel

And brief introduction of its Author

(Written by: *Ra'ees ul-Muhaddiseen*, *Imaam-ul-Mutakallimeen*, *Ghazaali-e-Dauraan*, *Raazi-e-Zamaan*, Hazrat Allaamah Maulana Saiyyid Ahmad Sa'eed Shaah Saahib Kaazimi Amrohvi (*May his grace continue*) (Principal Madrassah Islaamiyah Anwaar-ul-Uloom, Multan).

**Bismil-Laahir-Rahmaa nir Raheem**

**Nahmaduhu Wa Nusallee Alaa Rasoolihil Kareem**

### Initial conditions

Honourable scholar Al Haaj Maulana Al Haafiz Muhammad Shafee Saahib Okarvi (*Allaah have mercy on him*) son of Al Haaj Miyaan Karam Ilaahi Saahib is the brightness of the eye [dearly beloved] of a reputable business family of Khem Karan, (East Punjab). He was born in 1348 H, after the partition of the country and settled in Okara.

From a young age the mentioned praised graduate was fond of participating in religious gatherings. Almighty Allaah has gifted him the blessing of a good voice. He also writes *Na'at* [poetry in praise of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)]. In writing *Na'at* and recitation of *Na'at*, captivating melodious recitation is amidst his specialties.

### Education and Training

The home environment is purely religious and pious therefore; his training was also done righteously. The initial education of Urdu, Persian and Arabic was acquired at a young age. After staying in Okara, he received the honour of being the student of Hazrat Allaamah Maulana Ghulaam Alee, Shaiekhul Hadees, [Head Teacher of Hadees] and the Principal of Madrassah Ashraf ul Madaaris, Okara and received the education of the books of syllabus. He was a clever and meticulous student, in brief duration he has completed the certification of permission of narrating Ahaadees, in the way of the legendary narrators also from this humble devotee [*faqeer*]. Like

this the connection of being a student of the praised student was established with the unworthy writer of these words.

### **Allegiance and Permission**

He is connected with the sacred chain of Naqshbandi Mujaddidee from Sharq pur Shareef. He took allegiance on the true devoted hand of the Leader of the Followers [*Qudwatus Saalikeen*], the Best of the Pious [*Zibdatul Aarifeen*] Hazrat Saani Laa Saani Sharq puri (*Allaah have mercy on him*). Then in Madinah Munawwarah he was bestowed the permission and caliphate from Chief of the spiritual Leaders [*Shaiekhul Mashaa'ikh*], famous in the court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Maulana Ziyaa ud Deen Saahib Qaadiree Madni (*May Allaah increase his shadow*) in all the chains of Spiritual Path [*Tareeqat*], especially in the chain of Qaadiiriyah.

### **Respect of the Elders**

*Maa Shaa Allaah*, with visible beauty he also has charming morals especially with his Spiritual Leaders [*Mashaa'ikh*] and teachers, he would behave with immense respect and reverence.

### **Habits and Qualities**

He is a virtuous young man, very humble and hospitable. He is cheerful and well mannered. He has piety and virtuousness in nature and due to its blessing, until now he has been blessed six times with pilgrimage and the visitation of the sacred shrine [*Madinah Munawwarah*]. Rather he has also made his wife perform Hajj and also took her along to Madinah Munawwarah for the visitation of the Green Dome [*Guñmbad-e-Khizraa*].

### **Children**

By the Grace of Almighty Allaah, he is blessed with children. The eldest son Haafiz Muhammad Kaukab Noorani (*May Allaah protect him*) in looks is the mould of his respected father. He has memorised the Holy Qur'aan at a small age. May Allaah with good fortune let him reach lengthen age and make him a servant of the true religion. *Aameen*.

### **Skills in Preaching and Oration**

From a young age, he was very fond of Islaamic gatherings, assemblies of Islaamic scholars and Spiritual leaders. The desire of oration and preaching always remained empowered in his nature. His speech is a reflection of intellectual potential, ingenuity, intelligence, natural apprehension and vastness of knowledge. The style of speaking is very articulate, firmness in speech, pleasantness and sometimes the sweetness of humour is also found which is very interesting for the listeners. Beside this his sweet way of explaining things and appealing voice fascinates the audience.

### **General Acceptance**

Due to these qualities, he is very popular amongst the intellectual people, public and the dignitaries. And due to these qualities his circle of propagation has expanded and became larger. In every corner, both the Eastern and the Western part of the country as well as the countries of Arab, his intellectual and superb speeches are being preserved, and he has received the great honour of general popularity.

### **Stay at Karachi**

Nearly, since the last fourteen [14] years the distinguished Maulana is living in Karachi. With what splendour, he has done the work of preaching in this central city its details are impossible. In short, the scholar has spread the circle of Ahle-Sunnat Wa Jamaa'at so much with his most loved, outstanding and intellectual speeches that in every house *Sunni'at* is being celebrated. Rather his greatly enormous preaching efforts have proven to be a strong dam in front of the flood of the views of the secular and wrong believers and a lighted lamp for the darkness of falsehood. However, to make a hole in this dam, rather to turn-off this lamp the irreligious and the supporters of irreligiousness use their devilish powers with full force but while being hopeless and unsuccessful they said this clearly,

پھونکوں سے یہ چراغ بجھایا نہ جائے گا

***Phooñkoñ Say Yeh Chiraagh Bujhaayaa Nah Jaa'ay Gaa***

With blowing this [Divinely, Blessed] lamp will not be blown out



On these preaching endeavours of this scholar, as much exhibition of happiness is done, it is not enough.

ایں سعادت بزور بازو نیست تا نہ بخشد خدائے بخشندہ

**Ieeñ Sa'aadat Bazor-e- Baazoo Neist  
Taa Nah Bakshad Khudaa'e Bakhshindah**

Such auspiciousness cannot be done with the power of hand  
Until the Bestowing Allaah does not gives the ability.

### **Literature & Writings**

Despite being busy day and night in preaching, for the completion of intellectual perception he established a very splendid library in his own house. In which he collected many books of Interpretation of Qur'aan [Tafseer], hadees, Jurisprudence [Fiqh], History, Spirituality [Tasawwuf] and other sciences. He takes out time to read and after extracting the acquired material in writing form, he organises it in a book form. Until now he has written nearly fifteen books, which have been published and have been presented for general viewing and the people who value it receive benefit from it.

### **Zikr-e-Jameel**

Amidst his writings, "Zikr-e-Jameel" is especially worth mentioning. This book has been printed many times. This book is the intellectual masterpiece of the praised graduate. In various topics, the sacred appearance has been explained in a unique way and from the sacred head to the sacred feet the praises and qualities of the personality of the Blessed Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has also been explained. And along with it, all those issues with evidences, which are regarding the Prophetic excellences and potentials and regarding the beliefs of Ahle Sunnat Wa Jamaa'at they have been presented.

The manifestations of the beauty of the Royalty of Madinah [Taaajdaar-e-Madinah], the Respected Ahmad-e-Mujtabaa Hazrat Muhammad, the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) comes in view. The desire of seeing the Beloved (Sallal Laahu 'Alaiehi Wa Sallam) increases. The love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) progresses and the belief [Ileemaan] refreshes. The heart of the Mu'min [true

Muslim] gets pleasure and the soul gets contentment and peace.

**Fa Jazazaahul Laahu Ta'aalaa Jazaa'an Hasanaa**  
(May Allaah give him rewards, the best rewards)

It is my supplication [Du'aa] that Almighty Allaah may grant the auspiciousness of acceptance to the preaching and writing services of the one who is being praised. And by protecting him from the evil of the enviers and the enemies of religion, and for more services of the religion with health and safety keep him safe for a long time with honour and greatness. *Aameen*

**Saiyyid Ahmad Sa'eed Kaazimi**  
Principal, Madrassah Anwaar ul Uloom, Multan.....  
1st Jamaadi yul Aakhir, 1391 H  
24th July, 1971

By: *Shaiekhul Hadees Wat Tafseer, Allaamatul Asr, Faqeeh-e-A'zam* Hazrat Maulana Ghulaam Alee Saahib  
Al Qaadiree Al Ashrafee (May his grace continue)

### ***Bismil-Laahir-Rahmaa nir Raheem***

By the Graciousness of Allaah Ta'aalaa, due to his religious, national and propagational services Khateeb-e-A'zam Pakistan Al Haaj Allaamah Maulana Muhammad Shafee Saahib Okarvi has such popularity in and outside the country that his respectable personality is not in need of an introduction.

The praised Maulana amidst the orators of the present era, due to his unique qualities maintains a prominent impressiveness. And by the Kindness and Benevolence of Almighty Allaah, the rewarding mediation of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the supplications of the legendary pious people is propagating Islaam in the whole country. The heart captivating representation of the correct way with great eloquence of the honoured religion Maslak Ahle Sunnat Wa Jamaa'at and Maslak-e-Rizwiyat is his most prominent quality. For elevating the Words of Allaah and the propagation of religion his continuous and endless struggle and immense popularity is a tremor in the world of irreligiousness, infidelity and idolatry. Therefore; due to this uncertainty, some enemies of the religion and evil minded elements have also, made dirty efforts several times in afflicting different kinds of pain and harm to the praised Maulana but with all this, by the bestowed courage and bravery, patience and steadiness of Almighty Allaah, he is busy patiently day and night in his obligation of propagating religion, and day by day his popularity is increasing amid the general and affluent people.

Surely the praised Maulana is a heroic brave rider of the field of oration. Beside speech his writing, propagating, social activities are also worth praising. He is the compiler of several religious books. Due to easy comprehension, understanding and beneficial religious knowledge, the demand of his books is increasing. Earlier to this book in front, "*Zikr-e-Jameel*" has been published in abundance

in the country. Generally the Muslims, and especially the religious students, teachers, and the respectable speakers have greatly benefitted from it. Now this new edition is being published with more beneficial additions.

Although the legendary scholars have done work on this topic in Arabic, Persian and Urdu. But the Chief of everyone Amongst All [Imaamul-Kul Fil Kul], the Chief of the Universe [Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam)'s excellence, miracles, qualities and the blessings of the Prophet has been presented by the praised Maulana in his especially attractive, unique and exclusive way with such ease and correctness that even a less educated person can also benefit from it.

*Maa Shaa Allaah*, the way of explanation is not only like an orator, rather it's like a researcher. According to need, here and there, he has adorned the book with the evidences of *Shari'ah*. This humble person [Faqeer] prays that Almighty Allaah may give Maulana Saahib a long life, and give the Muslims the ability to acquire more and more benefit from his speeches and writings.

### ***Ieeñ Du'aa Az Mann Wa Az Jumlah Jahaan Aameen Baad***

This du'aa is from me and the whole world may say Aameen  
on this

*Bijaahin-Nabiyyil Kareem, Ar Rauuf Ur Raheem Alaiehis Salaatu Wat Tasleem Wa  
Alaa Aalihi Wa Ashaabih Ajma'een*

Dust from under the feet of the Scholars and the Noble people  
Faqeer **Abul Bayaan Ghulaam Alee Al Qaadiree** Al Ashrafee  
*Ghufira Lahu Wali Waalidaiehi Wali Mashaaihihi*  
*Khaadimut Tafseeri Wal Hadees*  
Jaamia Hanafiyah Daar-ul Uloom Ashraf-ul Madaaris, Okara  
25th, Jamaad ul Ukhraa, 1391 Hijri  
Wednesday 18-8-71

By the pen of:

*SaahibulFazeelatilWalIrshaad,AlAalimulFaazil,HazratulAllaamah  
Maulana Al Haafiz Ash Shaah Ahmad Nooraani As Siddeegee Al  
Qaadiree (May his grace continue).*

***Al Hamdu Lil Laahi Rabbil Aalameen Was Salaatu  
Was-Salaamu Alaa Habeebihi Wa Noori Arshihi Wa  
Zeenati Farshihi Saiyyidinaa Wa Habeebinaa Maulana  
Muhammadiñw-Wa Aalihe Wa Azwaajih Man Tabi'ahum  
Bi Ihsaanin Ilaa Yaumid-Deen***

*Ammaa Ba'ad! أما بعد! After these words the highly learned Scholar,  
Hazrat Maulana Muhammad Shafee Saahib Okarvi (May his grace  
continue) is not in need of an introduction. The mentioned Maulana  
(May his grace continue) is a distinctive orator and brilliant speaker of  
Ahle Sunnat Wa Jamaa'at and is the lover of the Holy Prophet  
(Sallal Laahu 'Alaiehi Wa Sallam). On the excellences of the Chief of the  
Prophets (Saiyyidul Mursaleen) the Holy Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam) the speeches of the praised Maulana (May his grace continue)  
are enriched with resourceful literal points and details of allegorical  
Quraa'nic secrecies. From Karachi to Peshawar and from there  
to Chittagong, the popularity of Maulana is a cause of pride and  
honour for all of us.*

**اللهم زد فزدا وبارك فيه!**

[May Allaah increase it even more and give blessing in it].

As the respected Maulana (May his grace continue) is doing the services  
of spreading true religion amidst the general and affluent people with  
his speeches. Along, with it beside many other valuable activities  
is also busy in his writing, in a style filled with immense love with  
graceful evidences and hence is also fulfilling the obligation of  
propagating the religion. Most of the books of the praised Maulana  
have been printed several times and have been popular amidst the  
public and affluent people.

*Zikr-e-Jameel* is a verification of the same sequence. This excellent  
book is a source of satisfaction for the souls of the true believers

with wise knowledge. After reading it one becomes so enthralled  
in the appearance of the Lord of both the Worlds [*Aaqaa-e-Dou  
Jahaan*] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that one does  
not even know about himself. How beautiful is the imagination of  
the Most Beloved (Sallal Laahu 'Alaiehi Wa Sallam), I am unable to mould  
this in the hearts of words. Anyhow, after reading *Zirk-e-Jameel* one  
has to engross in the beauty of the Holy Prophet [Sallal Laahu 'Alaiehi  
Wa Sallam], this is also what the praised Maulana wants, that every  
Muslim remains engrossed in the praise and thoughts of the Holy  
Prophet [Sallal Laahu 'Alaiehi Wa Sallam].

Almighty Allaah has bestowed this book great popularity. Why  
should it not be so, the blessed one whose sacred discourse this is, he  
is even more Renowned (Sallal Laahu 'Alaiehi Wa Sallam). May Almighty  
Allaah by accepting the religious endeavours of the praised Maulana,  
give us all the ability to practice. *Aameen*,

**فجزاه الله عن المسلمين خيرا**

***Fajazaahul Laahu Aanil Muslimeena Khaieraa***

[May Almighty Allaah give the Maulana best rewards on behalf of  
all the Muslims]

**Faqeer, Shaah Ahmad Nooraani Siddeegee**

*Ghufira Lahu*

10th Jamaadi-yus Saani, 1391 Hijri  
Karachi.



## Adoration of Mustafaa

Hubb-e-Mustafaa  
(Sallal Laahu 'Alaiehi Wa Sallam)

Every such individual who has been blessed with the wealth of Faith [leemaan], wisdom and knowledge by Almighty Allaah, he knows with surety that the adoration of the most Beloved Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) is the soul of Faith [leemaan].

محمد کی محبت دین حق کی شرط اول ہے اسی میں ہوا اگر خامی تو سب کچھ نامکمل ہے

**Muhammad Kee Mahabbat Deen-e-Haqq Kee**

**Shart-e-Awwal Hai**

**Isee Mayn Hu Agar Khaamee Tou Sab Kuchh Naa**

**Mukammal Hai**

The love of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the first requisite of the True-religion  
If there is fault in this then everything is incomplete

The sacred Law has declared mandatory on every Muslim, the love of the Most Sublime filled with Luminance [Huzoor Pur Noor], Intercessor of the Day of Judgement [Shaafi'e Yaumun Nushoor], Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) more than family, relations, most dear and friends.

It is stated in Holy Qur'aan:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَأُخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
أَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ  
كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبُّ  
إِلَيْكُمْ مِّنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي

“O My Beloved declare, if your fathers and your sons and your brothers and your wives and your clan and the wealth of your earnings and the trade of which you fear loss, and the houses of your choice, are things dearer to you than Allaah and His Messenger, and the striving in

سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ  
بِأَمْرٍ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٢٤﴾ (التوبة)

His Path, then wait until Allaah sends His Decree. And Allaah guides not the disobedient.”

(Al Qur'aan, chapter At-Taubah, verse 24)

Almighty Allaah says:

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ  
مِّنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن  
رَّسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن  
نَفْسِهِ (التوبة: ١٢٠)

It was not proper for the residents of Madinah and surrounding suburbs to remain sitting behind the Messenger of Allaah, and nor that they should consider their own lives more dearer than his life.

(Al Qur'aan, chapter At-Taubah, verse 120)

Hazrat Anas Bin Maalik Ansaari (Allaah be pleased with him) narrates that the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ  
مِنَ الْوَالِدِ وَالْوَلَدِ وَالنَّاسِ أَجْمَعِينَ  
(بخاری: ١٥)

No one amongst you will be a *Mu'min* (True Muslim) until I am near to him much dearer than his mother, father, children and all the people.

(Bukhaari: 15)

He further narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

ثَلَاثٌ مِّنْ كُنْ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ  
أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا  
سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ  
وَأَنْ يَكْرَهُ أَنْ يُعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ  
أَنْ يُقْدَفَ فِي النَّارِ (بخاری: ١٢)

The one who have these three qualities, he will receive the pleasure and comfort of Faith [leemaan]. Firstly, Almighty Allaah and His Beloved Prophet would be much dear to him than everyone else beside them. Secondly, he would only love a person for the sake of Allaah and thirdly, he would consider returning to *Kufr* [infidelity] as bad as he considers it bad to be thrown in fire.

(Bukhaari: 16)

Hazrat Sahl Bin Abdul Laah At-Tastari (Allaah have mercy on him) said:

مَنْ لَمْ يَرَوْكَ يَوْمَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَبِينِ أَحْوَالِهِ وَلَمْ يَرِ نَفْسُهُ فِي مِلْكِهِ لَمْ يَنْقُ حَلَاوَةَ سُنتِهِ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ (زرقاني على المواهب، ج ٦، ص ٣١٣، شرح شفا للفقاري، جلد ٢، ص ٣٥، ج ٢، ص ٦)

The one who does not consider the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) his own owner in every matter and does not consider himself to be in his [the Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] ownership. He is devoid of the sweetness of Sunnah [Tradition] because it is the saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), "None amongst you can be a *Mu'min* [True Believer] until I am more beloved to him than his own life."

(Zarqaani Alal Mawaahib, vol-6, pg. 313, Sharah Shifaa Lil Qaari, vol-2, pg. 35, vol-2, pg.6)

Now it is known from these two verses and the three narrations [Ahaadees] that the love of Almighty Allaah and His Eminent Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is more mandatory and necessary than the love of mother, father, children, family, relations, friends and associates, wealth and property, residence and country and even our own self and with everything else.

And if anyone does not possess the devotion and love of Almighty Allaah and His beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or oppose them, then no matter how close he may be, it is not permissible to keep friendship and love with him.

Almighty Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَوَلَّيْنَاكَ اللَّهُمُّ الظَّالِمُونَ ﴿٣٠﴾ (التوبة)

O believers, even do not make your fathers and brothers your friends if they prefer infidelity to faith. And who ever amid you will make friendship with them, so they are amid the oppressors.

(Al-Qur'aan, chapter At-Taubah, verse 23)

Almighty Allaah says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ  
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ  
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ  
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا رَاضٍ اللَّهُ عَنْهُمْ  
وَسَرْضًا عَنَّهُ أُولَئِكَ جِزْبُ اللَّهِ أَلَا  
إِنَّ جِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾ (البجادله)

You shall not find people who believe in Allaah and the Last Day, loving those who act in opposition to Allaah and His Messengers. Even though they may be their fathers, or sons, or their brothers, or their kinsmen. These are those in whose hearts He has inscribed faith, and whom He has favoured with spirit from His side. And He will cause them to enter gardens [of paradise], beneath which streams flow, to remain there for eternity. Allaah is well-pleased with them and they are well-pleased with Him. Those are Allaah's party. Be aware undoubtedly, the party of Allaah is successful.

(Al-Qur'aan, chapter Al-Mujaadalah, verse 22)

It is clearly proven, from these verses that those people who oppose Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and prefer infidelity [Kufr] over faith [Ieemaan], although they may be very close to us it is not permissible to keep their friendship and love rather it is transgression and irreligiousness. In regard to this subject, there are many verses and Ahaadees. When this is known that the dependence of *Ieemaan* and salvation is on the love of the Holy Prophet, Honourable Chief of the worlds [Huzoor Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) then the heart of the true Muslim [Mu'min] which is filled with his perfect love his faith will also be perfect, otherwise will be imperfect and if his love is absolutely not present then that person is definitely deprived of *Ieemaan*.

Now at this point it is very important to ponder on this subject that all the so-called religious sect of Islaam are complainants of the love of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Love is

not something which is evident, its connection is with the heart, and obviously we do not know the condition of the hearts. In this situation, which group should we declare true Muslims [Mu'min] by declaring them to be the lovers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and declare which groups are the dwellers of hell by considering their declaration of love to be wrong?

To resolve this issue, it is important that we find such standard of love in the light of the True religion and correct intellect by which the real standard of love is clear, and we would clearly know who is the true carrier of love.

### Standard of Love

In this regard, the path [Maslak] of some people is this, the standard of love is obeying and following the beloved because the lover is the follower and obedient of the beloved.

أَنَّ السَّحْبَ لِسُنِّ يُحِبُّ مُطِيعٌ (ابن عساكر، ج ٣٢، ص ٢٩٩)

Surely the lover is loyal and is under the control of the beloved.  
(Ibne Asaakir, vol-32, pg. 469)

It is stated in the Holy Qur'aan: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ Please declare (O Beloved Prophet): "If you love Allaah, you should follow me (Only then) Allaah will love you."

(Holy Qur'aan, chapter, Aal-e-Imraan, verse- 31)

It is learnt from this blessed verse that the requisite of love is obeying and following, therefore; the sect which is the follower of the traditions [Sunnah] and punctual of Islaamic Laws [Shari'ah], only they are the lovers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and in accurate meaning are the true believers [Mu'min].

In regard to this it is stated, the obedience and following which is declared the standard of love, what is meant by it? Is only acting absolutely according to the blessed sayings and sacred deeds of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the name of following and obedience or is there any restriction in regard to this? If the meaning of "Only act" is considered to only act [imitate] according to the

sacred deeds of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) whose conformity is desired by the Islaamic Laws [Shari'ah], as following and obedience then those hypocrites and enemies of religion will also be called the followers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and lovers of Almighty Allaah, who besides being hypocrites and even keeping the malice of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in their hearts, offer Salaah [Namaaz], fast and do other good deeds. Rather it is stated in correct [Saheeh] Ahaadees up until here, that in the last era such an irreligious and misguided nation will be born, who will read Qur'aan but the Qur'aan will not surpass their throats. The pure and true Muslims will consider their Salaah inferior in comparison to their own Salaah. Their tongues will be sweeter than sugar and their hearts will be like wolves. Their trouser [pajama] will be above the ankles and their heads will be shaved etc., etc.

(Bukhaari: 6163, 6534, 6933, Muslim: 1064, Tirmizee: 2404, IbneAbeeShaiebah: 35624, Sunan-e-Kubraa Nasaabee: 3552, 3666, 4103)

In this situation, how can we declare this superficial obeying of traditions [Sunnah] and imitation of the sacred traditions [Sunnat-e-Kareemah] the standard of love and evidence of Faith [Ieemaan]? This is merely imitation which cannot be laudable or approved in anyway, therefore it is necessary to ponder on the meaning of obeying and following and try to find the true standard of love.

Almighty Allaah by saying in the Holy Qur'aan قَاتِلُكُمْ اللَّهُ has told us the result of following the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Belovedness of Almighty Allaah [Mahboobiyat]. If the enemy of the beloved can never be the beloved then how can the enemy of the Beloved of Almighty Allaah be the Beloved of Almighty Allaah. It is proven in this blessed verse the meaning of following is not only following the holy traditions [Sunnat-e-Kareemah] without love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rather the meaning of قَاتِلُكُمْ is to be fully engrossed in the tranquility of love of the Beloved of Allaah (Sallal Laahu 'Alaiehi Wa Sallam). By being fully passionate in the feelings of his love, you have to be moulded in the mould of his charming elegances in accordance to the requisites of affection and love, then you will also become beloved and dearest. This obedience is absolute evidence of the love



of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

But the matter is still where it was, the question is, how will we know that this particular group or that person is following the sacred traditions with love and devotion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)! And that particular person is simply busy in imitation without love. Come, let's find out the solution of this question and the standard of love. Hazrat Abu Dardaa (Allaah be pleased with him) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
حُبُّكَ السَّيِّئَ يُعْمِي وَيُصِمُّ (مسند امام احمد:  
٢١٦٩٣، البوداؤد: ٥١٣٠)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "When a person loves someone then that love makes them blind (from seeing the fault of the beloved) deaf (from hearing the faults of the beloved).  
(Musnad Imaam Ahmad: 21694, Aboo Daawood: 5130)

It is proven like broad daylight from this sacred Hadees that the undenied evidence of love and the correct standard is this, that the claimant's [beholders] eyes and ears would be clean from seeing and hearing the fault of the beloved. Infront of proper intellect as well this is the correct standard of love, because the center of love is beauty and elegance, and this is not possible that the eyes of the beholder would be able to find any fault in the personality of the beloved. And if anyone is able to see any blemish and flaw then he is fake in his claim of love. Really the loving eyes do not see any defect and surely, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is flawless.

Hazrat Hassaan Bin Saabit (Allaah be pleased with him) says, about the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

وَ أَحْسَنُ مِنْكَ لَمْ تَرَكَظْ عَيْنِي وَأَجْمَلُ مِنْكَ لَمْ تَدِدِ النِّسَاءَ  
خُلِقْتَ مُبَرَّأً مِنْ كُلِّ عَيْبٍ كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

"Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), my eyes have not seen anyone more beautiful and splendid than you,  
Because any mother has not given birth to someone like you

You have been born to be purified from all kind of imperfection,  
Thus, you have been born like you yourself wanted to be."  
(Deewaan-e-Hassaan, pg. 21)

It is proven that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is without any fault and anyone who sees defect in the faultless, how can his claim of love to be correct. On this standard, you can scrutinise the existing sects.

Some groups by calling the four Caliphs [Khulafaa-e-Raashideen] and the Beloved ones of the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) hypocrites and infidels are endorsing the blemish of love of infidelity and hypocrisy on the persona of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Some are giving pain to the King of the Universe, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by instigating humiliation to the grandeur of the sacred Progeny. Some by denying the excellences of the Finality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), are ready to fight in defying the magnificence of Prophethood.

Some groups by denying the blessed Ahaadees of the King of Madinah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are busy in insulting and offending the Prophet.

Some have insulted the Prophethood, by denying the excellences of the knowledge's and practices of the Master of the Universe, the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Some say, he is mixed in sand after dying, he was only a human like us. He is equivalent to our elder brother and he should only be respected like an elder brother.

Moreover, someone is saying the kind of knowledge he has such knowledge is also possessed by every Tom, Dick and Harry, and every madman, every child, every animal and every beast also has it.

Some are saying the knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is less than the knowledge of the accursed Satan [*Shaietaan*] and the Angel of Death [Hazrat Izraa'eel (*Salutation on him*)]. Someone is saying, doing *Meelaad Shareef* is like celebrating the birthday of Hindu Kanahiyaa [Hindu's God].

Someone says to divert thoughts towards him [The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] in *Salaah* [*Namaaz*] is worse than the thought of having sex with the wife with the evil thought of adultery and to be drown in the thought of bull and donkey.

Someone is announcing this loudly, that lots of mistakes were done by him therefore Almighty Allaah reprimand him.

Someone said, like we forget he would also keep forgetting *Ma'aazal Laah* [We seek Allaah's protection] for all these things.

Finally, how many things can be written, a person with common sense can easily understand this fact, when this matter is proven by intelligence and *Shari'ah* that the people who love, they cannot see any defect in their beloved and neither their ears can hear any defect of the beloved, then that nation whose day and night habit is to prove from the Qur'aan, Ahaadees, and by intellectual and biased evidences that the sacred personality of the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) had defects, how can they be truthful in their claimant of love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)?

Oath by Allaah, our Prophet is Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and the meaning of Muhammad is flawless. So, the one who believes there is fault in Muhammad, he has not even accepted Muhammad as Muhammad. Only that person believes the Prophet is Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) who believes the Prophet is flawless. Therefore; it is proven that amidst all the groups only that group is truthful in their claimant of love, who believes the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is pure and sacred from all blemishes and flaws.

## Sign of Love

It is proven in the previous lines, the Faith [*Ieemaan*] depends on the love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and amidst the symbol of love one is this, the lover remembers his beloved abundantly, hence the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, *مَنْ أَحَبَّ شَيْئًا أَكْثَرَ ذَكَرَهُ* "The one who loves someone he often remembers only him".

(*Kanzul Ummaal*: 1829, *Zarqaani Alal Mawaahib*, vol-6, pg. 314)

Thus, the more a person will love the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the more he will also remember him profusely. It is learnt that to recall him abundantly is the necessity of love and Faith [*Ieemaan*].

Allamaah Muhaasabee (*Allaah have mercy on him*) says:

عَلَامَةُ الْمَحِبِّينَ كَثْرَةُ الذِّكْرِ لِلْمَحْبُوبِ  
عَلَى طَرِيقِ الدَّوَامِ لَا يَنْقُطُونَ وَلَا  
يَنْلُونَ وَلَا يَفْتَرُونَ وَقَدْ أَجْبَحَ الْحُكَمَاءُ  
عَلَى أَنَّ مَنْ أَحَبَّ شَيْئًا أَكْثَرَ مِنْ ذِكْرِهِ  
فَذِكْرُ الْمَحْبُوبِ هُوَ الْغَالِبُ عَلَى قُلُوبِ  
الْمَحِبِّينَ لَا يُرِيدُونَ بِهِ بَدَلًا وَلَا يَنْغُونَ  
عَنْهُ حَوْلًا وَلَوْ قَطَعُوا عَنْ ذِكْرِ مَحْبُوبِهِمْ  
لَفَسَدَ عَيْشُهُمْ وَمَا تَكَدَّدُ الْبُتْلَى دُونَ  
بَشْيِءٍ إِلَّا مِنْ ذِكْرِ الْمَحْبُوبِ

(*زرقاني على المواهب*, ج ٦، ص ٣١٤)

The sign of a lovers is, they remember the beloved continuously, endlessly in such a way, that they are never separated from it, and neither do they leave it and nor they do deficiency in this and the wise men have consensus on this, that the lover remember their beloved continuously and the remembrance of the beloved inspires the heart in such a way that the lovers neither do they want it's substitute and nor do they want to turn away from it. And if the remembrance of their beloved is detached from them then their life will destroy, and they do not find pleasantness and sweetness in anything as they find in the remembrance of the beloved.

(*Zarqaani Alal Mawaahib* vol-6, pg. 314)

وَمِنْ عَلَامَاتِ مَحَبَّتِهِ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ تَعْظِيمُهُ عِنْدَ ذِكْرِهِ وَإِظْهَارُ  
الْخُشُوعِ وَالْخُضُوعِ وَالْإِنْكَسَارِ مَعَ  
سَمَاعِ اسْمِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
(زرقانی علی المواہب، ج ۶، ص ۳۱۵)

Amongst the signs of love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is, at the time of his sacred remembrance he should be respected and especially at the time of listening to his sacred name, expression of extreme self-effacement and self-mortification [Khushoo, Khuzoo], and humility and humbleness is exhibited.

(Zarqaani Alal Mawaahib vol-6, pg. 315)

Imaam Qaazi Iyaaz (Allaah have mercy on him) says:

وَمِنْ عَلَامَاتِ مَحَبَّتِهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ كَثْرَةُ الشَّوْقِ إِلَى لِقَائِهِ إِذْ كُلُّ  
حَبِيبٍ يُحِبُّ لِقَاءَ حَبِيبِهِ (زرقانی علی  
المواہب، ج ۶، ص ۳۱۷، سبل الہدی ج ۱۱،  
ص ۴۳۲)

It is also amongst the signs of the love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that there would be an immense desire for his sacred vision because every lover holds the meeting with his beloved very precious.

(Zarqaani Alal Mawaahib vol-6, pg. 317, Subulal Huda, vol-11, pg. 432)

وَمِنْ عَلَامَاتِ مَحَبَّتِهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَنْ يَلْتَذُّ مُحِبُّهُ بِذِكْرِ الشَّرَافِ  
وَيَطْرَبُ عِنْدَ سَمَاعِ اسْمِهِ الْبُخْبُورِ  
(زرقانی علی المواہب، ج ۶، ص ۳۲۲)

And it is also amidst the symbols of adoration of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) his lover will get spiritual pleasure and elation with his sacred remembrance. And would be happy at the time of hearing his blessed name.

(Zarqaani Alal Mawaahib vol-6, pg. 322)

Now imagine the condition of those people who are not happy with the pronouncement of his sacred remembrance, sublime attributes and excellences, appearance and character, rather their hearts are distressed. Is their heart being distressed by his sacred remembrance not an open evidence of being deprived from *Iemaan* [Faith] and love!

## His remembrance is the Remembrance of Allaah

It is *Hadees-e-Qudsee*, Almighty Allaah states:

جَعَلْتُ تَهَامَ الْإِيْمَانِ بِذِكْرِكَ مَعِيَ  
وَقَالَ أَيْضًا جَعَلْتُكَ ذِكْرًا مِّنْ ذِكْرِي  
فَمَنْ ذَكَرَكَ ذَكَرَنِي -  
(شفاف شریف، ج ۱، ص ۱۲)

I have restricted the completion of faith [*Ieemaan*] on this (O' beloved) your remembrance would also be mentioned with My remembrance and I have established your remembrance as My remembrance hence who remembered you he remembered Me.

(Shifaa Shareef vol-1, pg. 12)

Hazrat Abu Saeed Khudri (Allaah be pleased with him) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

أَتَانِي جِبْرِيلُ فَقَالَ إِنَّ رَبَّكَ يَقُولُ  
أَتَدْرِي كَيْفَ رَفَعْتُ ذِكْرَكَ قُلْتُ اللَّهُ  
أَعْلَمُ قَالَ إِذَا ذُكِرْتُ ذُكِرْتَ مَعِيَ  
(زرقانی علی المواہب و درمنثور، ج ۶، ص  
۳۶۴، سبل الہدی، ج ۱، ص ۴۶۶، ج ۱۰، ص  
۳۲۱، ابویعلی: ۱۳۷۵، ابن حبان: ۳۳۸۲)

Jibraa'eel came to me and said, undoubtedly, your Rabb says that (O' beloved) do you know how I have raised high your remembrance? I said, Allaah knows the Best. He said, "When I will be mentioned then along with My remembrance your remembrance will also be done."

(Zarqaani Alal Mawaahib and Durr-e-Mansoor vol-6, pg. 364), Subulal Huda, vol-1, pg. 466, vol-10, pg. 321, Ibne Hibbaan: 3382, Abu Ya'ala: 1375 )

Therefore, see the radiance of remembrance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with the remembrance of the Gracious Almighty Allaah in the Holy Qur'aan.

لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ (Al Fatah, 9) اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ (Al Hujuraat, 15) اَلَّذِيْنَ اٰمَنُوْا  
بِاللّٰهِ وَرَسُوْلِهِ (An Noor, 62) اُولٰٓئِكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَرَسُوْلِهِ (An Noor, 62) اٰطِيعُوا

Hazrat Ka'ab-e-Ahbaar (Allaah be pleased with him) says:

أَقْبَلَ أَدْمَ عَلَى ابْنِهِ شَيْثَ فَقَالَ أَيْ بُنَى  
أَنْتَ خَلِيفَتِي مِنْ بَعْدِي فَخُذْهَا  
بِعِمَارَةِ التَّقْوَى وَالْعُرْوَةِ الْوُثْقَى فَمَكَّمَا  
ذَكَرْتُ اللَّهَ فَأَذْكُرْ إِلَى جَنْبِهِ اسْمَ مُحَمَّدٍ  
فَإِنِّي رَأَيْتُ اسْمَهُ مَكْتُوبًا عَلَى سَاقِ  
الْعَرْشِ وَأَنَا بَيْنَ الرُّوحِ وَالْطِّينِ ثُمَّ إِنِّي  
طُقْتُ السَّلَوتِ فَلَمْ أَرِ فِي السَّلَوتِ  
مَوْضِعًا إِلَّا رَأَيْتُ اسْمَ مُحَمَّدٍ مَكْتُوبًا  
عَلَيْهِ وَإِنَّ رَبِّي أَسْكَنَنِي الْجَنَّةَ فَلَمْ أَرِ فِي  
الْجَنَّةِ قَصْرًا وَلَا عُرْفَةً إِلَّا وَجَدْتُ اسْمَ  
مُحَمَّدٍ مَكْتُوبًا عَلَيْهِ وَلَقَدْ رَأَيْتُ اسْمَ  
مُحَمَّدٍ مَكْتُوبًا عَلَى نُحُورِ الْخُورِ الْعَيْنِ  
وَعَلَى وَرْقٍ قَصَبٍ لِحَاجِمِ الْجَنَّةِ وَعَلَى  
وَرْقٍ شَجَرَةٍ طُولِي وَعَلَى وَرْقٍ سِدْرَةِ  
الْمُنْتَهَى وَعَلَى أَطْرَافِ الْحُجُبِ وَبَيْنَ  
أَعْيُنِ الْمَلَائِكَةِ فَكَثُرَ ذِكْرُهُ فَإِنَّ  
الْمَلَائِكَةَ مِنْ قَبْلِ تَذْكُرِي فِي كُلِّ  
سَاعَاتِهَا  
(زرقاني على المواهب، ج ٤، ص ٢٣٩، سل  
الهدى، ج ١، ص ٨٤)

Aadam (Salutation on him) turned his attention towards to his son Shees (Salutation on him) and said, "O my son, you are my caliph after me. Therefore, uphold the caliphate with the crown of abstinence [Taqaaw] and strong belief [Aqeedah] and when you do the Remembrance of Allaah then along with Him also do the remembrance of the name Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) because I saw his name written on the pillars of Arsh when I was in between soul and soil (Clay). Then when I observed all the skies I did not see any place where the name of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is not written. And my Rabb [The Creator] kept me in Paradise, then I saw the name Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) written on every palace of the Paradise, and on every balcony and on terrace, and on the chest of every Hoorie [Hoor], and on the leaves of all the trees of Paradise and on Shajar-e-Taubah [Name of Tree in Paradise] and on the leaves of Sidraa-tul-Muntahaa [Tall Trees in Paradise] and on the edges of the veils and between the eyes of the angels, therefore you must remember him abundantly. Because the angels are all the time engaged in his remembrance."

(Zarqaani Alal Mawaahib, vol-4, pg. 239, Subulal Huda, vol-1, pg. 87)

اللَّهُ وَأَطِيعُوا الرَّسُولَ (Al Maaidah, 92) أَطِيعُوا اللَّهَ وَرَسُولَهُ (Al Anfaal, 20) مَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ (An Nisaa, 13) وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ (At Taubah, 71) وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ  
(Al Hujuraat, 14) اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ (Al Anfaal, 24) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
(An Nisaa, 14) إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ (Al Ahzaab, 57) بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ  
(At Taubah, 1) مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ (At Taubah, 16) وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ  
(At Taubah, 3) أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ (At Taubah, 63) إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَ  
رَسُولَهُ (Al Mujaadalah, 5) الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ (Al Maaidah, 33) وَلَا يُحَرِّمُونَ  
مَا حَرَّمَ اللَّهُ وَرَسُولُهُ (At Taubah, 29) قُلِ إِنَّمَا نَقُلُ لِلَّهِ وَالرَّسُولِ (Al Anfaal, 1) فَرُدُّوهُ إِلَى اللَّهِ  
وَالرَّسُولِ (An Nisaa, 59) وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ (Al Anfaal, 13) ذَلِكَ بِأَنَّهُمْ شَاقُّوا  
اللَّهِ وَرَسُولَهُ (Al Hashar, 4) مَا أَتَاهُمْ اللَّهُ وَرَسُولُهُ (At Taubah, 59) سَيُؤْتِيَنَا اللَّهُ مِنْ فَضْلِهِ  
وَرَسُولُهُ (At Taubah, 59) أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ (At Taubah, 54) أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ  
(At Taubah, 74) فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ (Al Anfaal, 41) الَّذِينَ كَذَّبُوا اللَّهَ وَرَسُولَهُ  
(At Taubah, 90) وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ (At Taubah, 94) وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ  
(An Noor, 48) أَنْ يَجِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ (An Noor, 50) وَصَدَقَ اللَّهُ وَرَسُولُهُ  
(Al Ahzaab, 22) إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ (Al Ahzaab, 29) وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ  
وَرَسُولِهِ (Al Ahzaab, 31) إِذَا قَضَى اللَّهُ وَرَسُولُهُ (Al Ahzaab, 32) لَا تَقْتَدِرُوا بَيْنَ يَدَيِ  
اللَّهِ وَرَسُولِهِ (Al Hujuraat, 1) وَيُضْرَبُونَ اللَّهَ وَرَسُولَهُ (Al Hashar, 4) وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ  
(Al Munaafiqoon, 8) مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ (Al Ahzaab, 22) وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ  
(Al Ahzaab, 36) أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (Al Ahzaab, 66)



## His Respect is the main Obligation

The honour and respect of the honourable Chief of the World [Huzoor Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) is the actual requisite rather it is the basis of all the obligations [Faraa'iz] and his minute insult or contradiction is infidelity [Kufr]. Almighty Allaah says:

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَ  
نَذِيرًا ۝ تَتُومِنُوا بِاللَّهِ وَرَسُولِهِ  
وَنُعْزِّزُ رُؤُوسَهُ وَتُوقِرُ رُؤُوسَهُ ۝ وَتُسَبِّحُوهُ بَكْرَةً  
وَأَصِيلًا ۝ (الفتح)

(O My Beloved Prophet) Certainly, We have sent you as a *Shahid* [Omnipresent and Omniscient] and *Mubashshir* [the bearer of glad tidings] and *Nazeer* [a warner]. [O people] you should believe in Allaah and His Messenger, and honour and revere the Prophet, and that you may glorify Him in the morning and the evening.

(Al-Qur'aan, chapter Al Fatah, verse 8, 9)

In this sacred verse, three things have been ordered. Firstly, the belief in Allaah and His Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Secondly, to respect and honour the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And thirdly, Glorification [Tasbeeh] meaning to worship Allaah. Faith [Ieemaan] has been kept in the first place because without faith honouring is unworthy. The honour of the beloved has been stated as more worthy over worship because without honouring [the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] the worshipping of the whole life is useless and condemned.

It has been stated in another place:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ  
وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ  
أُولَئِكَ هُمُ الْمُفْلِحُونَ ۝ (الاعراف)

Then those who believe in him [Prophet] and honour him and help him and follow that Light which has been sent down with him. They are the people who have attained their success.

(Al-Qur'aan, chapter Al A'raaf, verse 157)

In this sacred verse, also the same sublime classification is present. Firstly, to believe in him [Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)], secondly the respect of him and thirdly the triumph of his religion and the following of the sacred Qur'aan. It is proven that it is compulsory for a True believer [Mu'min] that momentarily after accepting *Ieemaan* [faith], the honouring and respecting of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) becomes mandatory. And if there is any defect in this respect then all the deeds are ruined. It is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ  
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ  
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن  
تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝  
إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ  
رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ أُمْتَحَنَ اللَّهُ  
قُلُوبَهُمْ لِيَتَّقُوا ۝ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
عَظِيمٌ ۝ (الحجرات)

O believer, do not raise your voices above the voice of the *Nabee* (Prophet Muhammad), and do not speak aloud in his presence as you speak aloud to one another, least your deeds become in vain, while you are unaware. Undoubtedly, those who lower their voices in the presence of the Messenger of Allaah, are the ones whose hearts Allaah has tested for piety. For them is forgiveness and a great reward.

(Al-Qur'aan, chapter Al Hujuraat, verse 2, 3)

This sacred verse teaches the decorum and respect, magnificence and kindness of the Holy court of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to us, and it has been stated to us to fully take care of the decorum and respect otherwise there is a peril of ruining the good deeds. And then when the sacred Companions (Allaah be pleased with them) completely acted on it and they would say anything in a very low voice in his sacred presence, then Almighty Allaah highly praised them and gave them preeminent good news and called those who discarded respect to be senseless. Therefore He said:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ  
الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝ وَلَوْ  
أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ  
خَيْرًا لَّهُمْ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝  
(الحجرات)

Certainly (O Beloved), many of those who call you from outside the rooms, have no understanding. And if they have patience, until you (O Prophet) yourself had come out to them that would have been better for them. And Allaah is forgiving Merciful.  
(Al Qur'aan, chapter Al Hujuraat, verse 4, 5)

This verse was revealed regarding the delegation of Bani Tameem when in the afternoon they came in the holy presence of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). At that time, he was resting. They started calling him aloud with his name. He graced outside. On this it was stated that to call him like this is against the respect, and it is illiteracy and senselessness rather it is better that these people would be so patient that he would himself come out to these people. It is stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا  
وَقُولُوا انْظُرْنَا وَاسْمَعُوا ۖ وَلِلْكَافِرِينَ  
عَذَابٌ أَلِيمٌ ۝ (البقره)  
O you who believe! Say not (to My Beloved) "Raa'inaa" [Do leniency on our conditions] but say "Unzurnaa" [Bestow gracious glance on us]. And listen attentively (to him) and for the disbelievers is a painful punishment.  
(Al-Qur'aan, chapter Al Baqarah, verse 104)

When the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would teach or instruct something to the Companions, sometimes in between they would say (رَاعِنَا يَا رَسُولَ اللَّهِ) "Raa'inaa Yaa Rasoolal Laah), meaning, Huzoor show kindness on our condition and give us chance to completely understand the Holy statement. This same word "رَاعِنَا" (Raa'inaa) was a word of disrespect and dishonour in the language of Jews. They started saying the same word with the intention of dishonouring and disrespecting. On this sacred verse was descended that, "O faithful People, do not say such words about Our Beloved (Sallal Laahu 'Alaiehi Wa Sallam) from which any enemy

would get a chance to be insolent and disrespectful. It is learnt that it is compulsory to respect and honour the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and to present respectful words in his presence. And it is not allowed to bring on our tongues such words in which there is even a slight doubt of negligence in his honour.

ادب گاہیست زیر آسمان از عرش نازک تر  
نفس گم کرده می آید جنید و بایزید ایں جا

**Adab Gaaheist Zeer-e-Aasmaan Az Arsh Naazuk Tar  
Nafas Gumm Kardah Mee Aayad Junaied-o-Baayazeed  
Ieen Jaa**

This is a place of honour under the sky which is more delicate than the Arsh

Here even the personalities like Junaied and Baayazeed do not even take breath without respect

(Izzat Bukhaari)

Almighty Allaah has addressed several respected Prophets (Salutation on them) with their personal name for example:

يَا دَاوُدُ اسْكُنْ أَنْتَ وَرَوْحُكَ الْجَنَّةَ ..... يٰنُوحُ اهْبِطْ ..... يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ  
هَذَا ..... يٰمُوسَى إِنِّي اصْطَفَيْتُكَ ..... يٰعِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ .....  
يٰيَحْيَى خُذِ الْكِتَابَ

but did not address anywhere His beloved (Sallal Laahu 'Alaiehi Wa Sallam) with his personal name. Instead, in most precious style said, يَا أَيُّهَا النَّبِيُّ [Yaa Ayyuham Nabee] and somewhere addressed him by saying, يَا أَيُّهَا الْمُرْسَلُ [Yaa Ayyuham Muzzammil], يَا أَيُّهَا الْمُدَّثِّرُ [Yaa Ayyuham Muddassir], طه [Taahaa], لَيْسَ [Yaaseen]. Similarly, the earlier Nations [Umam] also address their Prophets with their personal names for example,

يُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

(O Moosaa, make for us a Worthy for worship)

(Al-Qur'aan, chapter Al A'raaf, verse 138)

إِذْ قَالَ الْحَوَارِيُّونَ لِيَعْسَى ابْنِ مَرْيَمَ (المائدة: 112)

(When the disciples said, O Ieesaa, son of Maryam)  
(Al-Qur'aan, chapter Al Maaidah, verse 112)

But Almighty Allaah ordered the nation [Ummah] of His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) لَا تَجْعَلُوا دُعَاءَ الرُّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا (Make not the calling of the Messenger amid yourselves, like one calls the other amongst you)

(Al-Qur'aan, chapter An Noor, verse 63)

Do not retain calling the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) amidst yourself like you call one another. Meaning, whenever he is being addressed then do not call him like common people with personal names like Yaa Muhammad, Yaa Ahmad. Instead address him with respect and honour, reverence and devotion, "Yaa Nabiiyyal Laah, Yaa Rasoolal Laah, Yaa Habeebal Laah, Yaa Rahmatal Lil Aalameen" (Sallal Laahu Alaieka Wa Sallam).

از خدا خواهیم توفیق ادب بے ادب محروم ماند از لطف رب

**Az Khudaa Khawaaheim Taufeeq-e-Adab  
Bay Adab Mahroom Maand Az Lutf-e-Rabb**

Ask Allaah to give you the ability to respect  
The disrespectful is excluded from the Pleasure of Allaah

After the treaty of Hudaiebiyah when Urwah Bin Mas'ood Saqafi came back to his nation he said to them:

وَاللّٰهُ لَقَدْ وَقَدْتُ عَلَى الْمُلُوكِ وَقَدْتُ عَلَى قَيْصَرَ وَكِسْرَى وَالنَّجَاشِيَّ وَاللّٰهُ إِنِّي رَأَيْتُ مَلِكًا قَطُّ تَعْظِيهِ أَصْحَابُهُ مَا يُعْظَمُ أَصْحَابُ مُحَمَّدٍ مُحَمَّدًا وَاللّٰهُ أَنِّي يَتَنَحَّمُ نَخَامَةً إِلَّا وَقَعْتُ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَلِكِ بِهَا وَجْهَهُ وَجَدْتُ وَإِذَا

O people, Promise by God, I got the chance of visiting the courts of the Kings and I have seen the courts of Qaiesar [Caesar], Kisraa [Chosroes] and Najjaashee [Negus]. Promise to God I have not seen the companions of any King regarding them so much like the Companions of Muhammad respect Muhammad (Sallal Laahu 'Alaiehi Wa Sallam). I sure upon Allaah,

أَمَرَهُمْ ابْتَدِرُوا أَمْرَهُ وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوئِهِ وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ وَمَا يَحْدُونُ النَّظَرَ إِلَيْهِ تَعْظِيًا لَهُ وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَاقْبَلُوهَا

(زرقاني على المواهب، ج ٢، ص ١٩٢، بخاري: ٢٤٣١، سبل الهدى، ج ٥، ص ٣٥)

honestly he does not throw snivel or spit or phlegm, but it is on the hands of one of them and they rub it on their faces and body. And when he gives any order they try to take lead on the other in fulfilling it. And when he does ablution [Wuzu] they draw on to the water of ablution as if that it seems they will fight and kill one another. And when he talks all of them lower their voices. And due to his respect and honour no one could look at him with sharp eyes. He has presented the Course of Truth and Guidance to you, so you should accept it.

(Zarqaani Alal Mawaahib, vol-2, pg.192, Bukhaari: 2731, Subulal Huda, vol-5, pg. 45)

Only from this one narration it can be evaluated how much the sacred companions respected and honoured the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Imaam Ajal Hazrat Imaam Qaazi Iyaaz (Allaah be pleased with him) says:

وَاعْلَمَ أَنَّ حُرْمَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِهِ وَتَوْقِيرَهُ وَتَعْظِيَهُ لَا زَمْرَ كَمَا كَانَ حَالُ حَيَاتِهِ وَذَلِكَ عِنْدَ ذِكْرِهِ وَذِكْرِ حَدِيثِهِ وَسُنَّتِهِ وَسَبَّاحِ اسْمِهِ وَسَيَرَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (شفا شريف، ج ٢، ص ٣٢، سبل الهدى، ج ١٢، ص ٣٩٣)

Accept this, undoubtedly the respect and honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and his reverence and esteem, is mandatory and necessary after his departing also like it was mandatory and essential during his worldly life. And its expression should be done especially at the time of his sacred remembrance, at the time of recitation of his sacred Hadees [Narration], at the time of listening

to his Sunnah [Tradition], his sacred name and his sacred life [Seerat-e-Taiyyibah].

(Shifaa Shareef, vol-2, pg. 32, Subulal Huda, vol-12, pg. 394)

It is proven the respect and honour of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is precisely the exact *Ieemaan* [Faith] rather it is the soul of *Ieemaan*. And in this era filled with evils [Fitnah] when the love and importance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is being taken out from the hearts of the people it is very important and necessary that in the hearts of the Muslims his real love, devotion, respect and honour is enlightened.

### His remembrance is Worship

Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says:

ذِكْرُ الْأَنْبِيَاءِ مِنَ الْعِبَادَةِ وَ ذِكْرُ الصَّالِحِينَ كَفَّارَةٌ (فتح الكبير، ج ٢، ص ٢٠، كنز العمال: ٨٣٣٨٨)

The remembrance of the Prophets is worshipping, and the remembrance of the noble people is dispelling of evil deeds.

(Fathul Kabeer, vol-2, pg. 20, Kanzul Ummaal: 43438)

When the remembrance of the sacred Prophets and Friends of Allaah [Auliyyaa] is worshipping and dispelling from evil deeds then the remembrance of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will be worshipping of what status and will be a cause of how much blessings and mercy and dispelling of evil deeds. Undoubtedly his sacred remembrance is the wealth of Faith [Ieemaan] and the pleasure of the heart and soul.

In view of this sacred purpose this sinner, malicious and a dog of the court of beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has compiled this book. Even though I fully accept and acknowledge my less knowledge and less source. Well, where a sinful person like me and where is the description of the grandeur and excellence of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). But by being

aware of the dirty intentions and dangerous conspiracies of some insolents and disrespectful of this present time (who under the cover of *Tauheed* [Oneness of Allaah] and *Islaam* are distancing the hearts of the Muslims from the love of the Prophets and the Friends of Allaah [Auliyyaa]), pain and feelings aroused in my heart, so by keeping my eyes on the Mercy of Almighty Allaah took courage and presented these few pages in front of you.

I have complete hope in the Grace and Mercy of Almighty Allaah that with this Discourse of the Charismatic Beauty [Zikr-e-Jameel] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), In Shaa Allaah, the hearts of the true Muslims, will enlighten with the luminance of *Ieemaan* and wisdom and they will receive satisfaction and pleasure. Moreover, any speech or writing of the deniers regarding the glory and grandeur of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will not have any effects on them. It is my plea to Almighty Allaah that with the mediation of Your beloved (Sallal Laahu 'Alaiehi Wa Sallam) accept my this endeavour and make it profitable and beneficial for the Muslims and make it salvation of my evils on the Day of Judgement, and do resurrect me amongst the appraisers of Your beloved (Sallal Laahu 'Alaiehi Wa Sallam). Aameen Summa Aameen.

In this book, there is detail of the sublime excellences, qualities, attributes, miracles and blessing of the sanctified distinctive appearance, from the sacred head to the holy feet every sacred part is described. Due to this connection, I name this sacred book "Az Zikrul Jameel Fii Hilyatil Habeebil Khaleel (Sallal Laahu 'Alaiehi Wa Sallam) [The Discourse of the Charismatic Beauty of the Glorious Distinctiveness of the Most Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)].

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَصَلَّى اللَّهُ عَلَى حَبِيبِهِ  
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ

Unworthy

**Muhammad Shafee Al Khateeb Okarvi**

(May Allaah forgive him)



# Existence of the Prophet

(Hayaatun-Nabee)

حیات النبی  
(صلی اللہ علیہ وسلم)

تو زندہ ہے واللہ تو زندہ ہے واللہ  
مرے چشم عالم سے چھپ جانے والے

**Tuu Zindah Hai Wal Laah Tuu Zindah Hai Wal Laah**  
**Meray Chashm-e-Aalam Say Chhup Jaanay Waalay**  
A'laa Hazrat Barelvi

You are alive Oath by Allaah, You are alive Oath by Allaah  
The One hidden away from my worldly eyes

Before reading about the sacred head to toe conditions, excellences, qualities and the miracles of the Master of the Worlds [Saiyyid-e-Aalam], the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) keep in mind that all the respected Prophets (Salutation on them) especially our adored Holy Prophet, the Mercy for the Worlds [Rahmata lil Aalameen], Intercessor for the Sinner [Shafee-ul-Muznibeen] (Sallal Laahu 'Alaiehi Wa Sallam) is alive with his real and physical existence. They read Salaah [Namaaz] and perform sacred conducts. Like with the Grace of Almighty it is stated in the following lines.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾  
(الانبياء)

And We did not sent you [O Beloved] but as a Mercy for all the worlds.  
(Al-Qur'aan, chapter Al A'nmbiyaa, verse 107)

Hazrat Allaamah Saiyyid Mahmood Aaloosee Baghdaadi (Allaah have mercy on him) writes in reference to this sacred verse:

وَكُونَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحْمَةً  
لِّلْعَالَمِينَ بِإِعْتِبَارِ أَنَّهُ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ وَاسْطَةُ الْفَيْضِ الْإِلَهِيِّ عَلَى  
الْمُبْتَكَاتِ عَلَى حَسْبِ الْقَوَابِلِ وَلِذَا  
كَانَ نُورُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ  
الْمَخْلُوقَاتِ فَنَفِي الْخَبَرِ أَوَّلَ مَا خَلَقَ  
اللَّهُ تَعَالَى نُورَ نَبِيِّكَ يَا جَابِرُ وَجَاءَ فِي  
رِوَايَةٍ أُخْرَى أَنَّ اللَّهَ الْمُعْطَى وَأَنَا الْقَاسِمُ  
(روح المعاني، پ ۱۷، ص ۹۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) being the Mercy for all the worlds is on this belief that He (Sallal Laahu 'Alaiehi Wa Sallam) is the mediator of the Bounties of Allaah on all the possibilities [Mumkinaat] according to their qualifications. And due to this, the Luminance [Noor] of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the first creation. Because it is stated in the sacred Hadees, "O Jaabir, Almighty Allaah created before everything the Luminance [Noor] of your Prophet. It is also stated in another Hadees Almighty Allaah is, the Mu'tee [the Bestowal] and I am Qaasim [the distributor].

(Roohul-Ma'aani, vol-17, pg. 97)

The same person the author of *Roohul-Ma'aani* further says:

وَالَّذِي اخْتَارَهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثَ رَحْمَةً لِكُلِّ فَرْدٍ مِنَ الْعَالَمِينَ مَلَائِكَتِهِمْ وَالنَّاسِ وَالْجِنِّ فَفَرَّقَ بَيْنَ الْمُؤْمِنِ وَالْكَافِرِ مِنَ الْإِنْسِ وَالْجِنِّ فِي ذَلِكَ وَالرَّحْمَةُ مُتَّفَاوِتَةٌ (روح المعاني، پ ۱۷، ص ۹۷)

And near me the powerful Path (Maslak) is this, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is sent as Mercy for each and everything of the worlds. He is Mercy for all the Angels, humans and the Jinns. And in this order there is no difference between human and jinn, true believer [mu'min] and infidel. And the mercy is individual in favour for everyone and possesses separate speciality.

(*Roohul-Ma'aani*, vol-17, pg. 97)

The leader of the opponents Muhammad Qaasim Saahib Nanotvi writes:

Infront of the researchers, the Prophet of Allaah's (Sallal Laahu 'Alaiehi Wa Sallam) mediation is for the favour and intercession of all the worlds. (Aab-e-Hayaat pg. 176). It is proven from this verse, [Wa maa arsalnaaka illaa rahmatal lil Aalameen] and its summarised statements that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is Mercy for each and everything for all the worlds and is the mediation and source of all kinds of bounties and blessings for all the Worlds of Possibility [Aalam-e-Mumkinaat]. Meaning like the root is the cause of freshness and blooming for all the branches of the tree similarly, he is the cause of bounties of every kind, for all the Worlds. Is it possible that the roots may dry, would become dead and the branches would remain alive, fresh and flourishing? When this is not possible, then this is also not possible, that the sacred personality for whom is the Mercy and the basic principal he, would be dead and the world would remain alive. Therefore, it is proven He (Sallal Laahu 'Alaiehi Wa Sallam) is alive and is the mediation and cause of life for all the Worlds.

وہ جو نہ تھے تو کچھ نہ تھا وہ جو نہ ہوں تو کچھ نہ ہوں

جان ہیں وہ جہان کی جان ہے تو جہان ہے

**Woh Jo Nah Thhay Tou Kuchh Nah Thhaa Woh Jo Nah  
Hoñ Tou Kuchh Nah Ho**

**Jaan Hayñ Woh Jahaan Kee Jaan Hai Tou Jahaan Hai**

(A'laa Hazrat Barelvi)

When He did not exist nothing existed, if He does not exist  
nothing will exist

He is the soul of the Universe, if soul exists then the Universe exists

Almighty Allaah says:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ  
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا  
تَشْعُرُونَ ﴿۱۵۴﴾ (البقرہ)

And do not say about those who are  
slain in the path of Allaah as dead.  
Rather, they are alive, but you are  
unaware of it.

(Al-Qur'aan, chapter Al Baqarah, verse 154)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ  
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ  
يُرْزُقُونَ ﴿۱۵۵﴾ فَرَحِمِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ ۚ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ  
يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۚ أَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿۱۵۶﴾ (آل عمران)

And those who have been slain in  
the path of Allaah never think of  
them as dead, but they are alive with  
their Lord, [from Whom] they get  
their sustenance. They rejoice with  
the bounties provided by Allaah with  
His Grace and are jubilant because  
of their successors who have not yet  
joined them. On them is not any fear  
and nor any grief.

(Al-Qur'aan, chapter, Aal-e-Imraan, verse  
169, 170)

It is proven clearly from these two verses that the Martyrs [Shuhadaa] are alive. Neither should they be called dead with tongue nor should we consider them dead in hearts. We cannot understand the reality and state of their life from our senses and

intelligence. Therefore, by keeping faith and belief on the Words of Allaah we should keep this belief that they are alive, they eat and drink and celebrate happiness on the graciousness and bounties of Almighty Allaah. If we deny their life or give it some other meaning, then this is our ignorance and foolishness and it is an open evidence of our disbelief and unfaithfulness on the Words of Allaah. Because the real and correct meaning of life will not be that which our incomplete intelligence and limited understanding has understood. Rather it will be the one which the Creator of life has established with His clear and pure announcement. When the lives of the Martyrs are proven from the original Text of the Holy Qur'aan then how can there be a doubt in the lives of the Respected Prophets and the virtuous of the nation, who are without an argument much higher and superior in status and rank than the Martyrs. Therefore in reference to these verses the Ghazaali of His Era [Ghazaali-e-Dauraan], The Scholar of the Era [Allaamatul-Asr] Hazrat Maulana Saiyyid Ahmad Sa'eed Saahib Kaazimee (May his grace continue) states:

“Apparently these sacred verses prove the life of the Martyrs (Other than Prophets) but in reality the Prophets (Salutation on them) especially the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is included in this. Because in view of all the evidences and incidents this is an undeniable fact that all the Prophets (Salutation on them) are Martyrs, and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) received the status of Martyrdom in the world. Generally undoubtedly He is included in مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ The details of this abstract is “يُقْتَلُ” (“Yuqtalu”) is taken from *Qatl* and the meaning of *Qatl* is “*Imaatat*” meaning to kill. There is a fine difference in the meaning of *Qatl* and *Imaatat* which is necessary to consider. Imaam Raaghib Isfahaani, while describing the meaning of *Qatl*, enhances this difference. It is stated in *Mufradaat-e-Raaghib* [Book] (*Qatl*)

(Vol-1, pg. 655)

قَتْلُ أَصْلُ الْقَتْلِ إِزَالَةُ الرُّوحِ عَنِ الْجَسَدِ كَالْمَوْتِ لَكِنْ إِذَا اُعْتَبِرَ بِفِعْلِ الْمُسَوِّي  
لِذَلِكَ يُقَالُ قَتْلٌ وَإِذَا اُعْتَبِرَ بِفَعُولِ الْحَيَاتِ يُقَالُ مَوْتُ. (ج ١ ص ٢٥٨)

Meaning: (*Qatl*) In essence, murder is the act of disengaging the

soul from the physical body. From the perspective of executioner's action this would be labelled as murder. But if viewed as the act of termination of life it would be called death.

Since in *Qatl* [murder] the action of the person doing it is reliable, and the authority of action is also considered for the person therefore the association of *Qatl* [murder] towards the person is correct and the person can be called *Qaatil* [murderer]. In contrary to *Imaatat* [to give death] the mentioned action is not reliable, rather have to rely on the death of life. And the authority of the person cannot go beyond his action and reach the death of life. A person can only do this much that from his side he can do some action. For example, to strike someone with a sword or to poison someone or to cut someone's body in to pieces however to take out the life from this person cannot be in this person's authority. That is only associated with the Divine Powers of Almighty Allaah. Therefore, a person can be a murderer but cannot be a *Mumeet* [Someone who gives death]. The ending of life is only connected to the Divine Powers of Almighty Allaah. Hence, the Association of *Imaatat* can only be towards Almighty Allaah. To end life is only the Action of Almighty Allaah and *Mumeet* cannot be anyone beside Him.”

By this description of ours a doubt might have aroused in the minds of the readers. That the general endorsement of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in مَنْ يُقْتَلُ “*Maieny-yuqtalu* is against the meaning of وَاللَّهُ يَحْيِيكَ مِنَ النَّاسِ Because when Almighty Allaah has promised to save his life from the people then how can he be murdered and without being murdered it is not possible to include him in مَنْ يُقْتَلُ .

For the solution of this we have already indicated that in the action of murder the person especially doing it will be considered. And in *Imaatat* the end of life. The details of this abstract is, in the words of Almighty Allaah, وَاللَّهُ يَحْيِيكَ مِنَ النَّاسِ in this there is not the word of murder nor death. The summary of this promise is Almighty Allaah will protect him from the assassination of the people. Meaning for his sacred personality no one will be able to do any such action by which عَادَةً عَلَى الْفَوْرِ [Immediate death would take place]. Therefore, the

Promise of Almighty Allaah is fulfilled and no one has the power to make him die.

Now the thing is how, the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is generally included in مَنْ يُقْتَلُ so, the answer to this is by Qatl, it means that action which would become a cause of death of life. The action of Qatl, for the cause of end of life is of two kinds. One عَادَةٌ habitual and the other is خَارِقًا لِلْعَادَةِ against the habit. By habitual action of Qatl immediately life ends عَادَةً عَلَى الْفَوْرِ. And عَادَةً خَارِقًا against habit immediately the life does not end. Rather only after a long time the cause of death becomes evident.

Almighty Allaah fulfilled His promise by saving the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from the first kind of murder and the second kind of the action of murder made it to be proven on the basis of Allaah's Will that the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would get the status of Martyrdom by entering in the overview of, مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ. And there would not be any ability for any irreligious to call him dead and deny the life of Prophethood. Our evidence of this claim is, that Hadees of Imaam Bukhaari and Imaam Baiehaqi which Imaam Jalaal-ud-deen Suyoottee (Allaah have mercy on them) have written in his famous book "Añmbaail-Azkiyaa Bi-Halyaatil-Añmbiyaa."

وَأَخْرَجَ الْبُخَارِيُّ وَالْبَيْهَقِيُّ عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ لَمْ أَزَلْ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ فَهَذَا أَوَانٌ انْقَطَعَ أَبْهَرِي مِنْ ذَلِكَ السَّيِّمِ  
(انباء الأذكياء، ص ١٢٩، بخاري: ٣٢٢٨)  
Imaam Bukhaari and Imaam Baiehaqi have narrated this from Hazrat Aaishah Siddeeqah (Allaah be pleased with her) she said, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would say in his illness before departing that the poisoned bite which I ate in Khyber I always feel its pain. Therefore, now that time has come, due to the effect of that poison my vein of life [Rag-e-Jaan, Jugular vein] will be disconnected.  
(Añmbaail-Azkiyaa, pg. 149, Bukhaari: 4428)

Therefore; Imaam Zarqaani (Allaah have mercy on him) says:

وَقَدْ ثَبَتَ أَنَّ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ شَهِيدًا لَأَكْلِهِ يَوْمَ خَيْبَرَ مِنْ شَاةٍ مَسْهُومَةٍ سَمًا قَاتِلًا مِنْ سَاعَةِ حَتَّى مَاتَ مِنْهُ بِشْرٌ بِكَسْرِ الْبُوحْدَةِ وَ سُكُونِ الْمُعْجَبَةِ ابْنُ الْبَرَاءِ بْنِ مَعْرُورٍ صَارَ بِقَاؤُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْجَزَةً فَكَانَ بِهِ أَلَمُ السَّيِّمِ يَتَعَاهَدُهُ أَحْيَانًا إِلَى أَنْ مَاتَ بِهِ

(زرقاني، ج ٨، ص ٣١٣)

And undoubtedly this is proven that our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) received the death of Martyrdom. Since on the day of Khyber the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ate a bite of such goats meat mixed in poison, whose poison was so poisonous that by eating it the death occurs, then and there. To such an extend that due to the effects of this poison a companion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Bishr Bin Baraa Bin Ma'roor died instantly. And the survival of the Prophet became a miracle. And that poison would often keep giving him pain. Until this that due to the effects of it, his death took place.

(Zarqaani, vol- 8, pg. 313)

By the presentation of this tradition in Bukhaari, Baiehaqi, Suyoottee and Zarqaani our stance has been correctly proven. That this poison was given to murder the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and by this poison his death took place. Even though there was an interval of three years, between giving the poison and the actual death, but the sacred death took place by the act of giving this poison. And the living of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for three years was not due to giving poison or for the weakness of this act of murdering. But it was against the habits and was like a miracle of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Like we have proven from the mentioned statement. Imaam Jalaal-ud-deen Suyoottee says, in "Añmbaail-Azkiyaa Bi Hayaatil Añmbiyaa".



وَأَخْرَجَ أَحَدُ وَابْنَيْ عَلِيٍّ وَالطَّبَائِخِ وَالْحَاكِمِ فِي الْمُسْتَدْرَكِ وَالْبَيْهَقِيِّ  
فِي دَلَائِلِ النُّبُوَّةِ عَنْ ابْنِ مَسْعُودٍ قَالَ لَأَنْ أَحْلِفَ تِسْعًا أَنَّ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُتِلَ قَتْلًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً  
أَنَّهُ لَمْ يُقْتَلْ وَذَلِكَ أَنَّ اللَّهَ تَعَالَى اتَّخَذَهُ نَبِيًّا وَاتَّخَذَهُ شَهِيدًا

Ahmad: 3617, Aboo Ya'ala: 5185, Tibraani: 10119, and Haakim in Mustaadrik: 4394, and Baiehaqi in "Dalaa'ilun Nubuwwat," (Vol-7, pg. 172) (Book) has narrated from Abdul Laah Bin Mas'ood (Allaah be pleased with him). They said that if I pledge nine times and say, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was murdered, I like this more than this, that I pledge once and say the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not murdered. And this is due to this reason that Almighty Allaah has made the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also a Prophet and a Martyr too.

(Añmbaail-Azkiyaa, pg. 148)

It has become evident from this narration of Abdul-Laah Bin Mas'ood (Allaah be pleased with him) that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is included in the overview of مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ [Those who have been murdered in the Way of Allaah]. On the basis of this, the existence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is proven by the Absolute Text of Qur'aan.

Beside this Almighty Allaah has stated four groups of مَنْعَمَ عَلَيْهِمْ [Those who have been favoured] in the Holy Qur'aan. The Prophets [Nabiyyeen], the Truthful [Siddeeqeen], the Martyrs [Shuhadaa], the Pious people [Saaliheen] and the reality of every blessing is, the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) like it is learned from the earlier details. The attributes of Prophethood [Nubuwwat], Truthfulness [Siddeeqiyyat] and Sainthood [Saalihiyyat] is absolutely proven before everyone, in the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Now if (under the light of our described evidences) the attribute of Martyrdom [Shahaadat] is not proven for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then the sacred personality of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will remain devoid of the attribute of

Martyrdom [Shahaadat]. Which contradicts and opposes that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the real Mercy for the worlds [Rahmatul Lil Aalameen] and in being the real of all the Excellences and the Favours of Allaah. This is absolutely false and condemned under the light of the evidences. Therefore, we have to believe like Prophethood [Nubuwwat], Truthfulness [Siddeeqiyyat], Sainthood [Saalihiyyat] the qualities of Martyrdom [Shahaadat] is also without any doubt, found in the holy personality of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). [And this is what I am saying].

(As Sa'eed, Hayaat-un Nabee Number pg. 12)

Allaamah Qaazi Sanaa-ul-Laah Saahib Paani Patti (Allaah have mercy on him) says:

بَلْ حَيَاةُ الْأَنْبِيَاءِ أَقْوَى مِنْهُمْ وَأَشَدُّ  
ظُهُورًا إِثَارَهَا فِي الْخَارِجِ حَتَّى لَا يَجُوزَ  
النِّكَاحُ بِأَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بَعْدَ وَقَاتِهِ بِخِلَافِ الشُّهَدَاءِ وَ  
الصِّدِّيقِينَ أَيْضًا أَعْلَى دَرَجَةٍ مِّنَ  
الشُّهَدَاءِ وَالصَّالِحُونَ يَعْنِي الْأَوْلِيَاءَ  
مُلْحَقُونَ بِهِمْ كَمَا يَدُلُّ عَلَيْهِ التَّرْتِيبُ  
فِي قَوْلِهِ تَعَالَى مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ  
وَالشُّهَدَاءِ وَالصَّالِحِينَ

(تفسير مظهرى، ج ١، ص ١٥٢)

Rather the life of the Prophets, is much stronger than the life of the Martyrs' [Shuhadaa] and in manifestation it is much more elevated. Till here, that to marry [do Nikaah] with the sacred wives of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is not allowed after death [departing from the world]. In contrary to the Martyrs, marriage [Nikaah] is permitted with their wives. And also, the same way the Truthful [Siddeeqeen] in existence are in higher rank than the Martyrs [Shaheed] and the Friends of Allaah [Saaliheen] meaning the sacred Friends of Allaah [Auliyyaa-e-Kiraam] are lower than the Martyrs but they are adjoining to them like the Order of the Saying of Almighty Allaah proves it. It's said,

مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
(Tafseer-e-Mazharee, vol-1, pg. 152)

Imaam Jalaal-ud-deen Suyootee (*Allaah have mercy on him*) says:

وَالْأَنْبِيَاءُ أَوَّلُ بِذَلِكَ فَهُمْ أَجَلٌ وَأَعْظَمُ  
وَمَا نَبِيٌّ إِلَّا وَقَدْ جَبَّ مَعَ الْمُبُوءَةِ وَصَفَ  
الشَّهَادَةِ فَيَدُ خُلُوفٍ فِي عُمُومِ لَفْظِ الْإِلَهِ  
(الحاوي للفتاوى، ج ٢، ص ٣٣٠)

And the Sacred Prophets in existence are foremost, exalted and greater than the Martyrs [Shaheed] and certainly without any doubt and suspicion Almighty Allaah has adjoined both the attributes of Prophethood [Nubuwwat] and Martyrdom [Shahaadat] in every Prophet therefore the sacred Prophets also come under the prevalence of this verse.

(Al Haawi Lil Fataawi vol-2, pg. 330)

Allaamah Qurtabi (*Allaah have mercy on him*) copies from his Guide [Shaiekh] and states in the book *At-tazkirah* in description of *Hadees-e-Sa'iqah*:

الْمَوْتُ لَيْسَ بِعَدَمٍ مَحْضٍ وَإِنَّمَا هُوَ  
انْتِقَالٌ مِنْ حَالٍ إِلَى حَالٍ وَ يَدُلُّ عَلَى  
ذَلِكَ أَنَّ الشُّهَدَاءَ بَعْدَ قَتْلِهِمْ وَمَوْتِهِمْ  
أَحْيَاءُ يُزْرَقُونَ فَرَجِينَ مُسْتَبْشِرِينَ وَ  
هَذَا صِفَةُ الْأَحْيَاءِ فِي الدُّنْيَا وَإِذَا كَانَ  
هَذَا فِي الشُّهَدَاءِ فَالْأَنْبِيَاءُ أَحَقُّ بِذَلِكَ  
وَ أَوَّلُ وَ قَدْ صَحَّ أَنَّ الْأَرْضَ لَا تَأْكُلُ  
أَجْسَادَ الْأَنْبِيَاءِ وَأَنَّه صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ اجْتَمَعَ بِالْأَنْبِيَاءِ لَيْلَةَ الْإِسْرَاءِ فِي  
بَيْتِ الْبُقَدَّسِ وَفِي السَّاءِ وَ رَأَى مُوسَى  
قَائِمًا يُصَلِّي فِي قَبْرِهِ وَ أَخْبَرَ صَلَّى اللَّهُ

Death is merely not the name of being destroyed rather it is the name of being transferred from one state to another state and the evidence on this is, undoubtedly the Martyrs become alive after their Martyrdom and after their death. They eat and drink and are happy and pleased. And this is the quality of the living in this world so when the condition of the Martyrs is this then the sacred Prophets are much higher and superior in existence than them. And undoubtedly it is stated in the authentic [Saheeh] Hadees that the ground [earth] does not eat the bodies of the sacred Prophets. And without any doubt on the night

عَلَيْهِ وَسَلَّمَ بِأَنَّهُ يَرُودُ السَّلَامَ عَلَى كُلِّ  
مَنْ يُسَلِّمُ عَلَيْهِ إِلَى غَيْرِ ذَلِكَ وَمِمَّا  
يُحْصَلُ مِنْ جُبُلَةِ الْقَطْعِ بِأَنَّ مَوْتَ  
الْأَنْبِيَاءِ إِنَّمَا هُوَ رَاجِعٌ إِلَى أَنْ غُيِّبُوا عَنَّا  
بِحَيْثُ لَا نُنْذِرُ كُفُومَهُمْ وَإِنْ كَانُوا مَوْجُودِينَ  
أَحْيَاءَ وَ ذَلِكَ كَالْحَالِ فِي الْمَلَائِكَةِ فَإِنَّهُمْ  
مَوْجُودُونَ أَحْيَاءَ وَلَا يَرَاهُمْ أَحَدٌ مِنْ  
تَوَعَّنَا إِلَّا مَنْ خَصَّهُ اللَّهُ بِكَرَامَتِهِ مِنْ  
أَوْلِيَائِهِ

(الحاوي للفتاوى، ج ٢، ص ٣٣٠ - التزكوة  
بأحوال الموتى وأمور الآخرة: ج ١، ص ٢٥٩، بل  
الهدى، ج ١٢، ص ٣٥٥)

of Mi'raaj the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) adjoined with all the Sacred Prophets in *Baiet-ul Maqdis* (Aqsaa Masjid in Jerusalem) and in the skies. And he [the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam)] saw Hazrat Moosaa (Salutation on him) reading *Salaah* [Namaaz] in his grave. And he said, that I reply to the salutations of every such person who sends salutations upon me. Also, this way all those actions which are discontinued after death they are attained by the Prophets because their death is nothing more beside this that they veil from us and we do not see them even though they are alive and present. And their condition becomes like the Angels. The angels are alive and present, but no one can see them beside those whom Almighty Allaah says to be special with His Grace and Blessing amidst the Friends of Allaah [Walee].  
(Al Haawi Lil Fataawi vol-2, pg. 330, (At Tazkirah Bi Ahwaalil Mautaa Wa Umooril Akhirah: vol-1, pg. 459, Subulal Huda, vol-12, pg. 355)

Allaamah Imaam Qastalaani (*Allaah have mercy on him*) the interpreter of Saheeh Bukhaari says:

وَمِنْهَا أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فِي  
قَبْرِهِ يُصَلِّي فِيهِ بِأَذَانٍ وَإِقَامَةٍ وَكَذَلِكَ  
الْأَنْبِيَاءُ وَلِهَذَا قِيلَ لَا عِدَّةَ عَلَى أَزْوَاجِهِ  
وَقَدْ ثَبَتَ أَنَّ الْأَنْبِيَاءَ يُحْجُونَ وَيُكَبَّرُونَ

Also amidst the specialities of the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) one is this that he is alive in his sacred grave. And reads *Salaah* [Namaaz] with *Azaan* and *Iqaamat*. This is also the condition of all the sacred Prophets. For this reason, it

فَإِنْ قُلْتُمْ كَيْفَ يَصْلَوْنَ وَ يَحْجُونَ وَيُكَبِّرُونَ وَهُمْ أَمْوَاتٌ فِي الدَّارِ الْآخِرَةِ وَلَيْسَتْ دَارَ عَمَلٍ فَالْجَوَابُ أَنَّهُمْ كَالشُّهَدَاءِ بَلْ أَفْضَلُ مِنْهُمْ وَالشُّهَدَاءُ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَلَا يَبْعُدُ أَنْ يَحْجُوا وَيُصَلُّوا

(زرقي على المواهب، ج ٥، ص ٣٣٢)

has been said their sacred wives do not have to do Iddat\*) (because they are alive). Moreover, this has been proven that undoubtedly the sacred Prophets perform Hajj, say Talbiyah. \*\*) Now if you say how do they read Salaah [Namaaz], perform Hajj and say Talbiyah even though they are dead and are in another house and that house is not a place of action? So, the answer to this is, their state is like the Martyrs rather it is greater than them. Also, the Martyrs are alive and are given food from their Rabb then if they do Hajj and read Salaah, [Namaaz] what is so impossible about this?

(Zarqaani Alal Mawaahib, vol-5, pg. 332)

Allaamah Imaam Samhuudee (Allaah be pleased with him) says:

وَلَا شَكَّ فِي حَيَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاتِهِ وَكَذَا سَائِرِ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ أَحْيَاءٌ فِي قُبُورِهِمْ حَيَاتٌ أَكْمَلُ مِنْ حَيَاتِ الشُّهَدَاءِ الَّتِي أَخْبَرَ اللَّهُ تَعَالَى بِهَا فِي كِتَابِهِ الْعَزِيزِ وَنَبَّيْنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدَ الشُّهَدَاءِ وَأَعْمَالُ الشُّهَدَاءِ فِي مِيزَانِهِ وَقَدْ قَالَ صَلَّى اللَّهُ

The Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is without any doubt and suspicion alive, after being passed away. And similarly, all the sacred Prophets (Salutation on them) are alive in their graves. With that life which is more complete than the life of the Martyrs. The news of which was given by Almighty Allaah in His distinguish Book. Also, our Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is the Leader of all the Martyrs. And

\*) [Iddat is the waiting period during which a widow or divorced woman passes the time in seclusion]

\*\*) [Reciting Labbaiek while performing Hajj and Umrah].

عَلَيْهِ وَسَلَّمَ عَلَيَّ بَعْدَ وَفَاتِي كَعَلَيَّ فِي حَيَاتِي  
(وفاء الوفاء، ج ٢، ص ٥٢١٣)

the deeds of all the Martyrs are in his scale [Meezaan]. And without any doubt it is the saying of the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) that my knowledge after my death is the same way as my knowledge was during my life.

(Wafaa ul Wafaa, vol-2, pg. 1352)

The Chief of the Researchers [Shaiekh-e-Muhaqqiq] Hazrat Allaamah Shaah Abdul Haqq Saahib Muhaddis Dehlvi (Allaah have mercy on him) says:

و حیات انبیاء کامل تر از حیات شهداء است (مدارج النبوت)

And the life of the Sacred Prophets is more perfect than the life of the Martyrs.

(Madaarijun Nubuwwat, vol-2, pg. 450)

## Sacred Ahaadees

Hazrat Anas (Allaah be pleased with him) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

الْأَنْبِيَاءُ أَحْيَاءٌ فِي قُبُورِهِمْ يُصَلُّونَ  
(بزار: ٦٣٩١، بل الهدى، ج ١٢، ص ٣٥٤)

That the Prophets (Salutation on them) are alive in their graves and read Salaah [Namaaz].

(Bazzaar: 6391, Subulal Huda, vol-12, pg. 357)

Imaam Baiehaqee has called this Hadees authentic [Saheeh] and Haafiz Ibne Hajar Asqalaani has repeated it.

(Fath-ul Baari, pg. 487, vol-6)

Hazrat Abu Dardaa (Allaah be pleased with him) says that the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) said:

the worldly desires. Then Allaah appoints an Angel on this *Durood* who presents this *Durood* upon me in my grave like gifts are presented to you. Undoubtedly, my knowledge after my departing [death] is the same way as my knowledge during my life. And the words of Baiehaqi [*Hadees*] is this, those Angels tell me the name and the lineage of the reciter, so I write in a shining *Saheefah* [Page].  
(*Hayaatul Añmbiyaa, Baiehaqi Shu'abul leemaan: 2773, Targheeb of Asfahani: 956*)

مَلَكًا يُدْخِلُهُ فِي قَبْرِى كَمَا يُدْخِلُ  
عَلَيْكُمْ الْهَدَايَا إِنَّ عَلَيَّ بَعْدَ مَوْتِي  
كَعَلَيَّ فِي الْحَيَاةِ وَلَقَدْ الْبَيْهَتِي يُخْبِرُنِي  
مَنْ صَلَّى عَلَيَّ بِاسْمِهِ وَنَسَبِهِ فَأُثْبِتُهُ فِي  
صَحِيفَةٍ بَيِّنَاءٍ  
(حياة الانبياء، يتهق شعب الايمان: ٢٧٧٣،  
ترغيب اصهباني: ٩٥٦)

Hazrat Sa'eed Bin Musaieyyib (*Allaah be pleased with him*) says:

لَقَدْ رَأَيْتُنِي لَيْلَى الْخَرَّةِ وَمَا فِي مَسْجِدِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرِي  
وَمَا يَأْتِي وَقْتُ الصَّلَاةِ إِلَّا وَسِعَتْ  
الْأَذَانُ مِنَ الْقَبْرِ (دلائل النبوت، ج ٢، ص ٥١٠)

Certainly, indeed during the time of Harrah I saw myself in this condition that there was no one beside me in Masjid Nabvi (*Sallal Laahu Alaiehi Wa Sallam*). During those days, not a time of *Salaah* came in which I did not hear the voice of *Azaan* from the Holy grave of the Prophet.  
(*Dalaailun Nubuwwat Abuu Nu'aiem: 510, SubulalHudaa, vol-12, pg. 357, Madaarijun Nubuwwat, vol-2, pg. 450*)

Hazrat Sa'eed Bin Abdul Azeez (*Allaah be pleased with him*) says that during the days of Harrah neither was the *Azaan* recited in the Masjid of the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) nor the *Iqaamat*.

وَلَمْ يَخْرُجْ سَعِيدُ بْنُ الْمُسَيَّبِ الْمَسْجِدَ وَ  
كَانَ لَا يَعْرِفُ وَقْتُ الصَّلَاةِ إِلَّا بِهَمْهِمَةٍ  
يَسْمَعُهَا مِنْ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

And Sa'eed Bin Musaieyyib (*Allaah be pleased with him*) did not go out of the Masjid, nor did he knew the time of *Salaah*, but from a voice which he would hear from the sacred grave of

أَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ  
يَوْمٌ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدٌ  
لَنْ يُصَلِّيَ عَلَيَّ إِلَّا عَرَضَتْ عَلَيَّ صَلَاتُهُ  
حَتَّى يَفْرَغَ مِنْهَا قَالَ قُلْتُ وَ بَعْدَ  
الْمَوْتِ قَالَ وَ بَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَّمَ  
عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ  
فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ  
(ابن ماجه: ١٠٨٥، سبل الهدى ج ١٢،  
ص ٣٥٤، البدايه والنهايه، ج ٥، ص ٢٩٤)

Send a lot of *Durood* upon me on Friday because this day is proven, in it the Angels come on this day. And there is no such person who sends *Durood* upon me and his *Durood* is not presented to me. Until they are unoccupied from it. Hazrat Abu Dardaa says, I said and after the death? He said it will also be presented after death because Almighty Allaah has forbidden the ground [earth] to eat the bodies of the Prophets. So, the Prophet of Allaah is alive and is also given food.  
(*Ibne Maajah: 1085, SubulalHudaa, vol- 12, pg. 357, Al Bidaayah Wan-Nihaayah, vol-5, pg 297*)

Hazrat Abu Huraierah (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) said:

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِى سَبْعَتُهُ وَمَنْ  
صَلَّى عَلَيَّ نَائِبًا بِلُغَتِهِ  
(شعب الايمان يتهق: ١٣٨١، ترغيب اصهباني:  
١٢٦٦)

The one who reads *Durood* upon me while being near my grave I hear it myself. And the one who recites *Durood* in the state of being faraway that *Durood* is presented to me.  
(*Shu'abulleemaanBaiehaqi: 1481, Targheeb of Isfahani: 1666*)

Hazrat Anas (*Allaah be pleased with him*) says the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) said:

مَنْ صَلَّى عَلَيَّ مِائَةً فِي الْجُمُعَةِ وَلَيْلَةِ  
الْجُمُعَةِ قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ  
سَبْعِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَ ثَلَاثِينَ  
مِنْ حَوَائِجِ الدُّنْيَا ثُمَّ وَكَّلَ اللَّهُ بِذَلِكَ

The one who reads a hundred times [100] *Durood* upon me, on the Day of Friday and the eve of Friday Almighty Allaah will fulfill his hundred desires. Seventy [70] desires from hereafter and thirty [30] from



وَسَلَّمَ (مشكوة شريف: ٥٩٥١، سبل الهدى ج ١٢، ص ٣٥٤)

the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam).  
(Mishkaat Shareef: 5951, Subulal Huda, vol- 2, pg. 357)

Ibne Jauzee with his attestation has narrated from Hazrat Sa'eed Bin Musaieyyib (Sallal Laahu Alaiehi Wa Sallam) he says, during Days of Harrah,

وَلَا يَأْتِي وَفْتُ صَلَوةٍ إِلَّا سَبَعْتُ أَذَانًا مِّنَ الْقَبْرِ ثُمَّ أُقِيمَتِ الصَّلَوةُ فَتَقَدَّمْتُ فَصَلَّيْتُ وَمَا فِي الْمَسْجِدِ أَحَدٌ غَيْرِي (وفاء الوفاء، ج ١، ص ٩٣)

The time of any Salaah [Namaaz] did not come but I would hear the voice of Aazaan from the sacred grave (of the Prophet) then the assembly [of Namaaz] would establish, hence I would move forward (and with this) read Salaah, with this Salaah and there was no one beside me in the Masjid.

(Wafaa ul Wafaa, vol-1, pg. 94)

Allaamah Imaam Muhammad Bin Abdul Baaqi Az Zarqaani Al Maaliki (Allaah have mercy on him) says:

وَفِي الْقَتَاوَى الرَّمَلِيَّةِ الْأَنْبِيَاءُ وَالشُّهَدَاءُ وَالْعُلَمَاءُ لَا يَبْلُونَ وَالْأَنْبِيَاءُ وَالشُّهَدَاءُ يَأْكُلُونَ فِي قُبُورِهِمْ وَيَشْرَبُونَ وَيُصَلُّونَ وَيُصُومُونَ وَيَحُجُّونَ (زرقاني على المواهب، ج ٥، ص ٣٣٣)

It is in *Fataawaa-e-Ramaliyyah* that the Prophets, Martyrs and religious scholars do not decay. Also, the Prophets and the Martyrs eat, drink and read Salaah, keep fast and perform Hajj in their graves.

(Zarqaani Alal Mawaahib, vol-5, pg. 334)

Allamaah Mullaa 'Alee Qaari (Allaah have mercy on him) says:

أَنَّ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فِي قَبْرِهِ كَسَائِرِ الْأَنْبِيَاءِ فِي قُبُورِهِمْ وَهُمْ أَحْيَاءُ عِنْدَ رَبِّهِمْ وَإِنَّ لِأَرْوَاحِهِمْ تَعَلُّقًا بِالْعَالَمِ الْعُلَوِيِّ وَالسُّفْلِيِّ كَمَا كَانُوا فِي

Undoubtedly that Prophet (Sallal Laahu Alaiehi Wa Sallam) is alive in his grave like all the sacred Prophets are alive near their Rabb [Creator] in their graves. And without any doubt the connection of their souls remain

الْحَالِ الدُّنْيَوِيِّ فَهُوَ بِحَسْبِ الْقَلْبِ عَرَشِيُّونَ وَبِاعْتِبَارِ الْقَالِبِ فَرَشِيُّونَ وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ بِأَحْوَالِ أَرْبَابِ الْكَمَالِ  
(شرح شفاء شريف، ج ٢، ص ١٢٢)

established with the Higher world [Aalam-e-'Ulwee] and this world [Aalam-e-Sifli] like it was in the world. And in this matter, in regard to Qalb [by heart] they are heavenly and in regard to Qaalib [by body] they are on the ground. And only Almighty Allaah knows more about the conditions of these outstanding people.

(Sharah Shifaa Shareef, vol- 2, pg. 142)

The same Allaamah Mullaa 'Alee Qaari (Allaah have mercy on him) says in his other book:

لَا نَقُولُ بِأَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُضَيَّقٌ عَلَيْهِ فِي عَالَمِ الْبَرْزَخِ بِكَوْنِهِ مَحْصُورًا فِي قَبْرِهِ بَلْ نَقُولُ أَنَّهُ يَجُولُ فِي الْعَالَمِ السُّفْلِيِّ وَالْعَالَمِ الْعُلَوِيِّ فَإِنَّ أَرْوَاحَ الشُّهَدَاءِ مَعَ أَنَّ مَرْتَبَتَهُمْ دُونَ مَرْتَبَةِ الْأَنْبِيَاءِ إِذَا كَانَتْ فِي أَجْوَافِ طَيْرٍ خَضِرٍ تَسْرِعُ فِي رِيَاضِ الْجَنَّةِ ثُمَّ تَعُودُ إِلَى قَنَادِيلٍ مُّعَلَّقَةٍ تَحْتَ الْعَرْشِ كَمَا هُوَ مَقَرُّهُ وَفِي مَحَلِّهِ مُحَرَّرٌ مَعَ أَنَّهُ لَمْ يَقُلْ أَحَدٌ أَنَّ قُبُورَهُمْ خَالِيَةٌ عَنْ أَجْسَادِهِمْ وَأَرْوَاحِهِمْ غَيْرُ مُتَعَلِّقَةٍ بِأَجْسَادِهِمْ لِئَلَّا يَسْعَوْا سَلَامَةً مِّنْ يُسَلِّمَ عَلَيْهِمْ وَكَذَا وَرَدَ أَنَّ الْأَنْبِيَاءَ يَلْبَثُونَ وَيَحُجُّونَ فَتَبَيَّنَا صَلَّى

We do not say, that the Prophet of Allaah (Sallal Laahu Alaiehi Wa Sallam) is in the World of Barzakh [Hidden world] meaning in his grave is bound and confined rather we say that he does excursion in the Aalam-e-Sifli [the lower world] and the Aalam-e-'Ulwee [the Higher world]. Since the souls of the Martyrs which are lesser in status than the Prophets roam around freely in the gardens of Paradise in the hearts of green birds. Then they also go up to those Qanaadeel (Chandeliers) which are hanging below the Arsh of Allaah [Throne of Allaah] as it has been proven in its own place. By all means no one says this, their graves are free from their bodies and their souls have no connection with their bodies. And the Salaam which is done to them they do not hear it? So, the same has been stated about the

اللَّهُ عَلَيْهِ وَسَلَّمَ أُولَى بِهِذَا الْكَرَامَاتِ  
(جمع الوسائل، ج ٢، ص ٢٣٨)

sacred Prophets that undoubtedly they recite Talbiyah [Labbaiek] and perform Hajj, our Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is the most worthy of all these miracles.

(Jam'-ul Wasaa'il, vol- 2, pg. 238)

Hazrat Shaah Waliyul-Laah Saahib Muhaddis Dehlvi (Allaah have mercy on him) says:

أَنَّ الْأَنْبِيَاءَ لَا يَمُوتُونَ وَأَنَّهُمْ يُصَلُّونَ وَ  
يَحُجُّونَ فِي قُبُورِهِمْ وَأَنَّهُمْ أَحْيَاءُ  
(فيض الحرمين، ص ٢٨)

Undoubtedly, the sacred Prophets do not die and without any doubt they are alive in their graves and read Salaah and perform Hajj.

(Fuyoozul Haramaien, pg. 28)

Allaamah Qaazi Sanaa-ul-Laah Saahib Paani Patti (Allaah have mercy on him) says:

إِنَّ اللَّهَ تَعَالَى يُعْطِي لِأَرْوَاحِهِمْ قُوَّةَ  
الْأَجْسَادِ فَيَذْهَبُونَ مِنَ الْأَرْضِ وَ  
السَّمَاءِ وَالْجَنَّةِ حَيْثُ يَشَاءُونَ وَ  
يَنْصُرُونَ أَوْلِيَاءَهُمْ وَ يَدْمِرُونَ  
أَعْدَاءَهُمْ - إِنَّ شَاءَ اللَّهُ تَعَالَى  
(تفسير مظہری، ج ١، ص ١٥٢)

Undoubtedly Almighty Allaah bestows the souls of the Prophets, the Truthful [Siddeeqeen], Martyrs [Suhadaa] and Friends of Allaah [Auliyaa] the power of bodies (grade by grade). Therefore, where ever they want to go in earth, sky and paradise and they help their friends and destroy their enemies. In Shaa Allaah.

(Tafseer-e-Mazharee, vol-1, pg. 152)

Imaam Qastalaani and Allaamah Zarqaani (Allaah have mercy on them) says:

وَلَا شَكَّ أَنَّ حَيَاتَةَ الْأَنْبِيَاءِ عَلَيْهِمُ  
السَّلَامُ ثَابِتَةٌ مَعْلُومَةٌ مُسْتَبْرَئَةٌ ثَابِتَةٌ

Undoubtedly and most certainly the existence of the respected Prophets (Salutation on them) is genuine, sure

وَنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُهُمْ  
بِالنُّصُوصِ وَالْإِجْمَاعِ (وَإِذَا كَانَ كَذَلِكَ  
يَنْبَغِي، يَجِبُ أَنْ تَكُونَ حَيَاتُهُ أَكْمَلَ وَأَتَمَّ  
مِنْ سَائِرِهِمْ أَيْ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ  
(زرقانی علی المواہب، ج ٨، ص ٣٠٩)

and it is permanently confirmed. Our Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is superior than all of them with confirmed text and consensus. So, it is important and necessary that His life would also be more complete and perfect than the lives of all the sacred Prophets (Salutation on them).

(Zarqaani Alal Mawaahib, vol-8, pg 309)

Ustaaz Abu Mansoor Abdul Qaahir Bin Taahir Al Baghdaadi Al Faqeeh Al Usoolee Shaiekhush-Shaafi'iyah (Allaah have mercy on him) says:

قَالَ ابْتِكَبُونِ الْبُحَقِّقُونَ مِنْ  
أَصْحَابِنَا أَنَّ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ حَيٌّ بَعْدَ وَفَاتِهِ وَأَنَّ يَسُرُّ  
بِطَاعَاتِ أُمَّتِهِ وَيَحْزَنُ بِعَاصِي الْعَصَاةِ  
مِنْهُمْ وَأَنَّ تَبْلُغُهُ صَلَاةٌ مَنْ يُصَلِّي  
عَلَيْهِ مِنْ أُمَّتِهِ

It is the statement of all our Scholastics, Researchers, Scholars of Shaafi'ee that undoubtedly our Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is alive after his departure. He becomes happy with the virtues of his nation [Ummah] and becomes sad with the sins of the sinners. Undoubtedly anyone amongst his nation [Ummah] who sends Durood upon him, his Durood is conveyed to him.

(Al Haawi Lil Fataawi, vol-2, pg. 484)

(الحاوي للفتاوى، ج ٢، ص ٢٨٣)

Allaamah Imaam Jalaal-ud-deen Suyootee (Allaah have mercy on him) says after a logical and explanatory debate:

فَحَصَلَ مِنْ مَّجْبُوعِ هَذَا الْقَوْلِ  
وَالْأَحَادِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ حَيٌّ بِجَسَدِهِ وَرُوحِهِ وَأَنَّ

The conclusion of compilation of all the Ahaadees and narrations is this, the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is alive with his body and sacred soul and undoubtedly he

يَتَصَرَّفُ وَيَسِيرُ حَيْثُ شَاءَ فِي الْأَرْضِ  
وَفِي الْمَلَكُوتِ وَهُوَ بِهَيْئَتِهِ الَّتِي كَانَ  
عَلَيْهَا قَبْلَ وَفَاتِهِ لَمْ يَتَبَدَّلْ مِنْهُ شَيْءٌ  
وَأَنَّهُ فُغِيَّبَ مِنَ الْأَبْصَارِ كَمَا غُيِّبَتْ  
الْمَلَائِكَةُ مَعَ كَوْنِهِمْ أَحْيَاءَ بِأَجْسَادِهِمْ  
فَإِذَا أَرَادَ اللَّهُ رَفَعَ الْحِجَابَ عَمَّنْ أَرَادَ  
إِكْرَامَهُ بِرُؤْيَيْهِ رَأَاهُ عَلَى هَيْئَتِهِ الَّتِي هُوَ  
عَلَيْهَا لَا مَنَاعَ مِنْ ذَلِكَ وَلَا دَاعِيَ إِلَى  
الشَّخْصِصِ بِرُؤْيَا الْبَشَالِ

(الحاوي للشفاوى، ج ۲، ص ۸۶)

goes wherever he wants. And he does *Tasarruf* [sway] goes to every corner of the Earth and World of Angels. And he is absolutely in the same shape as he was before his departing and there has been no change in it. And certainly, he has been hidden from our eyes like the angels with their bodies are hidden from our eyes even while being alive. When Almighty Allaah wants to bless someone with his [Prophet's] vision [appearance] then veils are lifted from them. And they see him in the same form in which he is and [there is] no point of objection in this. And there is no need for specification in viewing the example.

(Al Haawi Lil Fataawi, vol-2, pg. 486)

Shaiekh-ul Muhaddiseen Hazrat Shaah Abdul Haqq Saahib Muhaddis Dehlvi (Allaah have mercy on him) says:

وحیات انبیاء کرام متفق علیہ است هیچ کس  
را در و خلافت نیست حیات جسمانی و  
دنیاوی حقیقی نه حیات معنوی روحانی

(مدارج النبوت، ج ۱، ص ۱۳۹، ج ۲، ص ۷۴)

All the Scholars are united regarding the life of the sacred Prophets, not even a single one of them has disagreement in it. And their life is physical, worldly and real and it is not spiritual and in speculation.

(Madaarijun Nubuwwat, vol-1, pg. 139, vol-2, pg. 447)

The same Shaiekh-e-Muhaqqiq Muhaddis Dehlvi (Allaah have mercy on them) says in another place:

وباچندین اختلاف و کثرت مذاهب که در  
علماء امت است یک کس را درین مسئله  
خلاف نیست که آنحضرت صلی اللہ علیہ وسلم  
تحقیقت حیات بے شائبه مجاز و توهم تاویل  
دائم و باقیست و بر اعمال امت حاضر و ناظر  
است (مکاتیب شیخ بر حاشیه اخبار الاخیار)

Even beside disagreements and many beliefs, but in this matter the scholars of the Nation [*Ummah*], not even a single one has disagreement that the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) without any doubt, suspicion, superstition and elucidate is alive forever, is everlasting and existing. And is *Haazir* [is present] and *Naazir* [is viewing] on the deeds of the Nation [*Ummah*].

(Makaateeb-e-Shaiekh footnotes of Akhbaar ul Akhyaar)

The Chief of the Troupe [*Saiyyid-ut-Taa'ifah*], the Leader of the Saints [*Imaam-ul Auliya*] Hazrat Junaied Baghdaadi (Allaah have mercy on him) says:

مَنْ كَانَتْ حَيَاتُهُ بِنَفْسِهِ يَكُونُ مَبَاتُهُ  
بِذَهَابِ رُوحِهِ وَمَنْ كَانَتْ حَيَاتُهُ بِرَبِّهِ  
فَأَنَّهُ يَنْتَقِلُ مِنْ حَيَاتِ الطَّبْعِ إِلَى حَيَاتِ  
الْأَصْلِ وَهِيَ الْحَيَاةُ الْحَقِيقِيَّةُ وَإِذَا كَانَ  
النَّفْسُ بِسَيْفِ الشَّرِيعَةِ حَيًّا مَرْزُوقًا  
فَكَيْفَ مَنْ قُتِلَ بِسَيْفِ الصِّدْقِ  
وَالْحَقِيقَةِ

(تفسیر روح البیان، ج ۲، ص ۱۲۵)

The one who is alive with his *Nafs* [self] he become dead after the departing of the soul and those who are alive with their Rabb he does not die. Rather he transfers from the physical life to the natural and genuine life. When the one who is murdered with the sword of *Sharee'ah* is alive and given food then the one who is murdered with the sword of truth and Divine facts he will be alive with what a great life.

(Tafseer Roohul Bayaan, vol-2, pg. 125)

The Wiseman of the facts and reality [*Daanaa-e-Ramuuz-e-Haqeeqat*] Maulana Ruum (Mercy on him) while explaining according to the Qur'aanic verse كُلُّ شَيْءٍ هَالِكٌ says:

هر که اندر وجه ما باشندنا کُلُّ شَیْءٍ هَالِكٌ نَبود جزا

The one who is annihilated (*fanaa*) in My Being [Allaah] therefore under the totality of *Kullu Shaie'in Haalikun Illaa Wajhah*, [Everything is bound to perish except His being] (*Holy Qur'aan chapter Al Qasas, verse 88*) he does not have to bear the punishment of destruction

زانکه در الاست او از لا گزشت هر که در الاست او فانی نگشت

Because he [the annihilated one] due to *Illaa Wajhah* is exempted and he *Laa* meaning has passed through *Haalik*, now who ever is in *Illaa* he is Immortal *Baaqi Bil Laah* and annihilated in Allaah *Faani Fil Laah*

(Masnavi Shareef)

*Al hamdu lil Laah*, we Ahle Sunnat by believing on *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* [Every soul shall taste Death] (*Holy Qur'aan chapter Aal-e-Imraan, verse 185*) and *إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ* [Surely you shall depart and surely they shall also die] (*Holy Qur'aan chapter Az Zumar, verse 30*) agree on the repossession of the sacred soul of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) but we are not the denier of the life of the Prophet. Because the meaning of life is *صِفَةُ مُصَحَّحَةٍ لِّلْعِلْمِ وَالْقُدْرَةِ وَالْإِرَادَةِ* (Explanation of beliefs), an attribute, which would accept the knowledge, powers of hearing, vision and intention as correct. Meaning due to which the being of knowledge and powers etc. is considered correct, the name of this quality is life. And this quality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not devoid even by the repossession of the soul, because the being of the soul in body is due to the reason of life. And Almighty Allaah is Qaadir (The Powerful) on this thing, that anything that happens due to a reason, He may do it without a reason. Also, He is Qaadir [Authority] on this, that the reason might be there and the thing meaning, He would not let the effect take place. See the reason of existence of a child is man and woman but Almighty Allaah borne Hazrat Aadam and Huwwaa and Ieesaa (*Salutation on them*) without this reason. Similarly, thousands of women and men are present, but children are not borne meaning the reason (*Sabab*) is there but the effect (*Musabbab*) is not there. It is proven

that He is All Powerful on this, that the soul which is the cause of life is not there, and the life would be present and is also All Powerful on this, that there would be soul, but there is no existence. Therefore, the bodies of the *Kuffaar* (Non-Believers) have souls but have no life. For this reason, Almighty Allaah have called them dead, deaf, dumb and blind etc. in the Holy Qur'aan. And the souls from the bodies of the Prophets and Friends of Allaah were reposessed but there is existence therefore in the Holy Qur'aan and the sacred Ahaadees they are called living like it has been stated above. Hence it is proven from the correct authentic Hadees the crying of *Sutoon-e-Hannaanah* ★ and the reciting of the Kalimah by the stones, so that Almighty Allaah who has power to create life in wood and stone without soul can He not create it, in the Prophets and the Friends of Allaah (*Auliyaa*)?

If life is only accepted when there is soul in the body then "*Haieyy*" will be the one, who will have soul in his body then the life of Almighty Allaah will not be proven at all because Almighty Allaah is Free from Body.

Keep in mind, one is habitual death (*Maut-e-'Aadee*) and the other is certain death (*Maut-e-Haqeeqee*). Similarly, one is habitual life (*Hayaat-e-'Aadee*) and the other is certain life (*Hayaat-e-Haqeeqee*). Seizure of soul from the body is habitual death (*Maut-e-'Aadee*) and is not certain death (*Maut-e-Haqeeqee*). Certain death (*Maut-e-Haqeeqee*) is devoid of life and the existence of soul in the body is habitual life (*Hayaat-e-'Aadee*) it is not certain life (*Hayaat-e-Haqeeqee*). The certain life (*Hayaat-e-Haqeeqee*) is the being of that quality, which is the cause of knowledge, ability, hearing and seeing.

And even after the departing, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has knowledge and ability, seeing and hearing and intention hence he is alive. And this life did not perish even for a moment and he did not become dead and this is how it should have been done because he is the base of the whole universe, if *Ma'aazal Laah* (I seek

★ (The wooden pillar against which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) leaned while giving the Friday sermon).



Allaah's protection) he becomes dead then how can this Universe stay alive. Can this happen that the roots would dry and the tree would stay nourished? Not at all! Similarly, this can also not happen that the life of the world would die and the world would remain alive rather as the flourishing and the freshness of the tree is due to the root similarly the cause of life of the whole Universe is due to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

وہ جو نہ تھے تو کچھ نہ تھا وہ جو نہ ہوں تو کچھ نہ ہو  
جان ہیں وہ جہان کی جان ہے تو جہان ہے

**Woh Jo Nah Thhay Tou Kuchh Nah Thhaa**  
**Woh Jo Nah Hoñ Tou Kuchh Na Ho**  
**Jaan Hayñ Woh Jahaan Kee**  
**Jaan Hai Tou Jahaan Hai**

(A'laa Hazrat)

When he did not exist nothing existed, if He does not exist nothing will exist

He is the soul of the Universe, if soul exists then the Universe exist

Chief of the opponents Janaab Anwar Shaah Kashmiri Principal of Madrassah Deoband says:

وَنَقَلَ عَنْ مَالِكٍ رَحِمَهُ اللَّهُ إِنَّ احْتِرَامَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاتِهِ  
أَيْضًا كَمَا كَانَ فِي حَيَاتِهِ وَفِي الْبَيْتِ عَنْ  
أَنَسٍ وَصَحَّحَهُ وَوَافَقَهُ الْحَافِظُ فِي  
الْمَجْلَدِ السَّادِسِ أَنَّ الْأَنْبِيَاءَ أَحْيَاءُ فِي  
قُبُورِهِمْ يُصَلُّونَ مَعْنَاهُ أَنَّ أَرْوَاحَ  
الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ لَيْسَتْ بِمُعْطَلَةٍ  
عَنِ الْعِبَادَاتِ الطَّيِّبَةِ وَالْأَفْعَالِ

It has been copied from Imaam Maalik (Allaah be pleased with him) that undoubtedly, the respect and honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is mandatory after his departing like it was during his life. And Imaam Baiehaqi has narrated from Hazrat Anas (Allaah be pleased with him) and has also verified this and Haafiz Ibne Hajar in *Fath-ul Baari*, vol # 6, pg. 478, has agreed with this, that (the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said),

الْهَبَارُ كَمَا بَلَّ هُمْ مَشْغُولِينَ فِي قُبُورِهِمْ  
أَيْضًا كَمَا كَانُوا مَشْغُولِينَ فِي حَيَاتِهِمْ  
فِي صَلَاةٍ وَحَجٍّ وَكَذَلِكَ حَالُ تَابِعِيهِمْ  
عَلَى قَدْرِ الْمَرَاتِبِ

(فيض الباری، ج ۲، ص ۶۴)

Undoubtedly all the sacred Prophets are alive in their graves and read *Salaah* [Namaaz]. The meaning of this Hadees is, the souls of the Prophets (Salutation on them) do not disengage from blessed worship and sacred deeds, rather they worship in their graves the same way as they would do *Salaah*, Fast, Hajj etc. in their apparent lives. And similarly, is the condition of those who came after them (Taabi'een) according to their status.

(Faiezul Baari vol- 2, pg. 64)

This is also the belief of all the senior scholars of Deoband that:

فَهُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فِي قَبْرِهِ  
الشَّرِيفِ يَتَصَرَّفُ فِي الْكَوْنِ بِإِذْنِ اللَّهِ  
تَعَالَى كَيْفَ شَاءَ (المہند، ص ۶۸)

He, the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is alive in his sacred grave and does *Tasarruf* [sway] whichever way he wants in the world with the Permission [*Izn*] of Allaah.

(Al Muhannad, pg. 68)

Janaab Muhammad Qaasim Nanotvi so-called founder of Daar-ul-Uloom Deoband is much advanced on this issue, he negates the death for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and does not even believe in the seizure of his sacred soul. Infront of him, His (Prophet's) death is merely to be, his hiding from the eyes of the common people. Therefore, his booklet "*Aab-e-Hayaat*" is filled with this topic. See some extracts from it:

(1) The death of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the True Muslims [Mu'mineen] is also different like their lives. Yes, the difference is not considered personal and superficial, the reason of its difference is that same similarity of life, meaning the life of the Prophet due to personal reasons is not worthy of decline and the life of the true Muslims due to superficiality is worthy of

decline. Therefore, at the time of death the life of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will not perish. Yes, it will be hidden, and the life of the true Muslims will all or halfly perish. So, in this condition of comparison of assumption with the wise people, consider this hidden life of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) like the sun at the time of the lunar eclipse, its light disappears, does not perish or imagine like a candle or a lamp which is placed inside an earthen pot or clay pot and it cover with a lid its light gets concealed but does not vanish. And imagine the life of believers is like that of the Moon, whose light vanishes at the time of an eclipse, but its shine and clarity still remains. Or imagine it to be like an oil lamp, which does not have any light after it is turned off, nevertheless, a little fire still remains in the oil, wick or in the head of the wick.

(*Aab-e-Hayaat pg-160*)

(2) The life of Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is everlasting, it is not possible that his life would be diminished and the life of the believers is not everlasting it can diminish.

(*Aab-e-Hayaat pg. 134*)

(3) Yes, the connection of the life of the Prophets (*Salutation on them*) does not discontinue therefore the wives of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the wealth of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is as usual in his *Nikaah* and remains also in his ownership. And the relation do not have the authority of doing *Nikaah* with the wives and the heirs also do not have the authority of the distribution of wealth. In short, there is [a clear] difference of earth and sky [poles apart] in the death of the Prophets and the death of the common people. There the hidden life is behind the veil of death and here the disconnection of life becomes a cause of death.

(*Aab-e-Hayaat pg. 168*)

(4) In this circumstances, this difference has been found that the connection of life and body of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not worthy of separation. Then the physical death of the Beloved of Allaah which is not in any case worth denying, only beside this it cannot be imagined that the mentioned life would be hidden behind the veil of death.

(*Aab-e-Hayaat pg.166*)

(5) The Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*)'s worldly life is continuously everlasting until now, in it there is no transfer, change, alternation and the life of this world did not change to the life of *Barzakh* [interval between the death and resurrection].

(*Aab-e-Hayaat pg. 27*)

(6) In this condition, absolutely in this Hadees the negation of the death of the Prophet is derived.

(*Aab-e-Hayaat pg. 35*)

(7) It is clearly evident from this, that the Prophets are as usual alive.

(*Aab-e-Hayaat pg. 36*)

(8) Their death will be the veil of life, meaning this death will not be the quitter and expeller.

(*Aab-e-Hayaat pg. 36*)

(9) Meaning, if we pay attention to the safety of the Prophet's body, respect of the *Nikaah* of the sacred wives, the non-distribution of the possessed wealth of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then it is the same life, and there cannot be any other condition. Nor this that some other condition is possible but has not taken place.

(*Aab-e-Hayaat pg. 29 printed by Matba Qadeemi, Delhi*)

(10) In this reference of proving the life of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is that narration which summarises as this, "The one who visited me, after my demise is like one has visited me in my lifetime." Secondly, that narration which has this topic, the one who did Hajj and did not visit me he has done injustice to me. Thirdly, those narrations which proves that the Prophets pray Salaah [*Namaaz*] in the graves. Fourthly, that narration which especially proves that Hazrat Moosaa (*Salutation on him*) reading Salaah [*Namaaz*] in the grave. Lastly, the narration of *Mi'raaj* which proves the reading of the previous Prophets behind the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) and in succession meeting him on various skies is proven. As far as verses are concerned so one of them is,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٣٧﴾ (النساء)

[And if when they do injustice unto their souls, then O Beloved they should come to you, and then seek forgiveness from Allaah, and the Prophet should intercede for them. Then surely they would find Allaah Most acceptor of repentance, ever Merciful].

(Al Qur'aan chapter An Nisaa, verse 64)

Because there is no speciality of anyone in this, they maybe those who were present during his worldly life or those who are his later followers (*Ummatees*) and how can there be any distinction when his existence is a mercy equally for the entire *Ummah*. All those followers who have passed away earlier, their coming into the service of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and doing *Istighfaar* [the act of seeking forgiveness from Allaah] and asking will only be possible when He (Sallal Laahu 'Alaiehi Wa Sallam) is alive in the grave. And if this quality is specified only for companions then both these sentences of this verse, *الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ* [The Prophet is the owner of the Muslims more than their own souls, and his wives are their mothers]. (Al Qur'aan, chapter Al Ahzaab, verse 6) separately give such proves of his life that *In Shaa Allaah* the believers of the Qur'aan cannot have any possibility for denial.

(Aab-e-Hayaat pg. 40)

*Al hamdu lil Laahi Rabbil Aalameen* الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ the issue of the life of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is briefly presented to the readers. I hope with the Grace and Mercy of Almighty Allaah this brief explanation will prove to be *In Shaa Allaah* enough healing for the people having love and *leemaan*. And for the deniers even piles of books after books are still, not enough.

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(View more reference about the lives of the Prophets and Friends of Allaah after death from the writings of the Deobandi and Wahaabi Scholars in my book "*Mazaaraat o Tabarrukaat Aur Unn Kay Fuyoozaat*"). Kaukab Noorani Okarvi *Ghufira Lahu*

## Sacred Hair (Moo'ay Mubaarak)

### موئے مبارک

سوکھے دھانوں پہ ہمارے بھی کرم ہو جائے  
چھائے رحمت کی گھٹا بن کے تمہارے گیسو

**Sookhay Dhaanoñ Peh Hamaaray Bhee Karam Ho Jaa'ay  
Chhaa'ay Rahmat Kee Ghattaa Bankay Tumhaaray Gaysoo**

Dry fields of ours may also be benefitted  
Your blessed hair may overcast by becoming the clouds of  
generosity

ہم سیہ کاروں پہ یا رب تپش محشر میں  
سایہ افکن ہوں ترے پیارے کے پیارے گیسو

**Hum Siyah-Kaaroñ Peh Yaa Rabb Tapish-e-Mahshar Mayñ  
Saayah Afgan Hoñ Teray Piyaaray Kay Piyaaray Gaysoo**

(A'laa Hazrat)

On us the immoral Yaa Rabb, in the heat of the Day of Judgement  
Shades would spread of the superbly beautiful hair of Your  
Beloved

The sacred hair of the holy head of the Praiseworthy Leader of the Messengers [Huzoor Saiyyid-ul-Mursaleen], the Merciful Blessing for all the Realms [Rahmatul-lil Aalameen] (Sallal Laahu 'Alaiehi Wa Sallam) were neither very curly nor very straight, rather they were in between. There are different traditions regarding the length of these hair, up till half of the ear, up till the lobe of the ear, near the sacred shoulders, and up until the shoulders.

Therefore, the Chief of the True Muslims [Ameer-ul Mu'mineen] Hazrat Alee (Allaah has blessed his face) says:

وَلَمْ يَكُنْ بِالنَّجْدِ الْقَطِطِ وَلَا بِالسَّيْطِ  
كَانَ جَعْدًا رَجَلًا  
(جمع الوسائل فی شرح الشمائل، ج ۱، ص ۲۶)

The sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were neither completely curly nor completely straight rather they possessed a little twist.

(Jam'ul Wasaa'il Fii Sharhish-Shamaail, vol-1, pg. 26)

Hazrat Anas (Allaah be pleased with him) says:

كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ إِلَى نِصْفِ أُذُنَيْهِ  
(جمع الوسائل، ج ۱، ص ۷۴)

The blessed hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were up until the middle of the ears.

(Jam'ul Wasaa'il, vol-1, pg. 74)

Hazrat Baraa Bin Aazib (Allaah be pleased with him) says:

عَظِيمَ الْجَبَّةِ إِلَى شَحْبَةِ أُذُنَيْهِ  
(جمع الوسائل، ج ۱، ص ۱۷)

His (Sallal Laahu 'Alaiehi Wa Sallam) blessed hair were very thick and would reach the lobe of the ears.

(Jam'ul Wasaa'il, vol-1, pg. 17)

The mother of the True Muslims [Ummul Mu'mineen] Hazrat Aaishah Siddeeqah (Allaah be pleased with her) states:

لَهُ شَعْرُ قَوْقِ الْجَبَّةِ وَدُونَ الْوُفْرِ  
(جمع الوسائل، ج ۱، ص ۷۶)

His (Sallal Laahu 'Alaiehi Wa Sallam) blessed hair were a little longer than the lobe of ears and slightly shorter than the shoulders.

(Jam'ul Wasaa'il, vol-1, pg. 76)



Hazrat Baraa Bin Aazib (*Allaah be pleased with him*) says:

لَهُ شَعْرٌ يُضْرَبُ مِنْكَبَيْهِ  
(جمع الوسائل، ج ١، ص ٢٠)

His (*Sallal Laahu 'Alaiehi Wa Sallam*) blessed hair would fall on the shoulders.  
(*Jam'ul Wasaa'il*, vol-1, pg. 20)

Hazrat Anas (*Allaah be pleased with him*) says:

يُكْثِرُ دُهْنَ رَأْسِهِ وَتَسْرِيحَ لِحْيَتِهِ  
(جمع الوسائل، ج ١، ص ٨٢)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would often put oil in his hair and would frequently comb his sacred beard.  
(*Jam'ul Wasaa'il*, vol-1, pg. 84)

The comparison of these traditions can be done like this, they should be assumed according to different timings. Meaning when he would get his hair cut they would remain up till half of the ears then after growing they would reach up till the ear or half the lobe or would sometimes reach the sacred shoulders. He would separate these hair into two parts and would do a center parting. To keep some hair and to cut some (like the English fashion of these days) was strictly forbidden by him.

Hazrat Muhammad Bin Seereen Taabi'ee (*Allaah be pleased with him*) says:

قُلْتُ لِغُبَيْدَةَ عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَنَاهُ مِنْ قَبْلِ أَنَسٍ أَوْ مِنْ قَبْلِ أَهْلِ أَنَسٍ فَقَالَ لَأَنْ تَكُونَ عِنْدِي شَعْرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا (بخاري: ١٤٠٠)

I said to Abu Ubaiedah that I have some sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which we received from Hazrat Anas or the family of Anas. (After hearing to this) Hazrat Abu Ubaiedah said, for me to have one hair out of these hair is much adored than the world and whatever is in it.  
(*Bukhaari*: 170)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) says:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْحَلَاقُ يَحْلِقُهُ وَاطَّافَ بِهِ أَصْحَابُهُ فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ (مسلم كتاب الفضائل: ٦٠٣٣، البدايه والنهايه، ج ٥، ص ٢٠٨)

I saw that a barber was cutting the hair of the sacred head of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And his companions were standing in a circle around him, they only wanted this that whichever hair would drop it would fall in to someone's hand.  
(*MuslimKitaabulFazaa'il*: 6043, *AlBidaayah wan-Nihaayah*, vol-5, pg. 208)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) says:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came from (Muzdalifah) to Minaa, and threw stones at the Big Satan [*Jamratul Uqbah*] and then after that he (*Sallal Laahu 'Alaiehi Wa Sallam*) went to his place for *Qurbaani* [sacrificing].

ثُمَّ دَعَا بِالْحَلَاقِ وَنَاولَ الْحَالِقَ شِقَّهُ الْأَيْمَنِ فَحَلَقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ ثُمَّ نَاولَ الشَّقَّ الْأَيْسَرَ فَقَالَ احْلِقْ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ (بخاري، مسلم: ٣١٥٥، مشکوٰۃ: ٢٦٥٠)

Then he called the barber and from his blessed head had the sacred hair of the right-side shaved. And he called Abu Talhah Ansaari and gave him the hair. Then [after that] he had the hair from his left side shaved and also bestowed them to Abu Talhah (*Allaah be pleased with him*) and said, distribute all these hair amid the people.  
(*Bukhaari*, *Muslim*: 3155, *Mishkaat*: 2650)

It is proven from these two narrations that the respected Companions would obtain the blessed hair of the sacred head of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for this reason that as a relic, they would keep them and would receive blessings from them. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also not stop them from this rather would himself get these sacred hair distributed amidst them, so these people would receive blessings and mercy from these hair.

Can this be said here, that since those people kept the hope of receiving profit, blessing and cure from *Ghaierul Laah*, meaning the hair [something other than Allaah] therefore; they were polytheists? (*Ma'aazal Laah*) [I seek Allaah's protection].

Hazrat Usmaan Bin Abdul Laah (*Allaah be pleased with him*) says:

That my wife gave me a bowl of water and sent me to the mother of the True Muslims [*Ummul Mu'mineen*] Hazrat Umme Salmah (*Allaah be pleased with her*) and this was the habit of my wife that whenever anyone would be affected by an evil-eye or get sick then she would put water in a bowl and send it to Hazrat Umme Salmah (*Allaah be pleased with her*) because she had the sacred hair of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَأَخْرَجَتْ مِنْ شَعْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ تُبَسِّكُهُ فِي جُلْجُلٍ مِّنْ فِضَّةٍ فَخَضَخَتْهُ لَهُ فَشَرِبَ مِنْهُ مَرِيضٌ (بخاري: ٥٨٩٦، مشکوٰۃ: ٢٥٦٨)

Then she would take out this sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which she had placed in a silver tube and would dip that tube in water and stir it and the sick person would drink this water (by which he would be cured).

(Bukhaari: 5896, Mishkaat: 4568)

It is proven from this narration that the respected Companions would keep these sacred hair with them as relic and generally the people would receive blessings and cure from diseases by them.

Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) says, it was my good fortune that I had the hair of the sacred forehead of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with me. I had them stitched in the front side of my cap. It was the blessing of these hair that all my life I kept receiving victory and success in every holywar (*Jihaad*).

(*Subulal Huda War Rashaad*, vol-10, pg. 39, *AlIsaabah* 1399, *Shifaa Shareef*, vol-1, pg. 331, *Shamsut Tawaareekh*, *Midaarijun Nubuwwat*, vol-2, pg. 542)

In the War of Yarmook Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) advanced towards the troop of Non-believers (*Kuffaar*) while expressing his braveness. From the other side a wrestler came

out whose name was Nastoor. Both of them had intense contest for a longtime until the horse of Hazrat Khaalid tripped and fell down. Hazrat Khaalid came on to his head and the cap fell on the ground. Nastoor awaited the chance and came on his back. At that time Hazrat Khaalid was repeatedly screaming out loud to his fellows, May Allaah have mercy on you, give my cap to me. A person who was from his caste Bani Makhzoom he came running and gave him the cap. He wore it and contested Nastoor until he killed him. After this incident, the people inquired from him what was this act which you did, that the enemy had reached your back and you started becoming worried about the cap, which might be for a few coins.

Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) said, that in this cap are the sacred hair of the blessed forehead of the Holy Prophet, the Chief of the Worlds [*Saiyyid-e-Aalam*], Most Luminous Personality [*Noor-e-Mujassam*] (*Sallal Laahu 'Alaiehi Wa Sallam*) which are more dear to me than my own life. In every war I am victorious by the blessing of these sacred hair. Therefore, I was anxiously in need of my cap that maybe it's blessing would not remain with me and it would come in the hands of the infidels [*Kuffaar*].

(*Waaqidee*, *Shifaa Shareef*, pg. 44, vol- 3)

Once Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) went to the country of Syria with some troops for a battle with the nation of "Jabalah Bin Aiehim" and forgot his cap at home. When the combat took place the high officer of the Roman died. At that time Jabalah ordered the whole army to attack once fiercely on to the Muslims. At the time of attack the condition of the companions became weak.

To such extend that Raafe Bin Umar Taa'ee said to Hazrat Khaalid, today it seems that our death has come. Hazrat Khaalid said, you speak the truth, the reason of this is that today I have forgotten my cap at home in which were the sacred hair of the Holy Prophet, Filled with Luminance [*Huzoor Pur Noor*] (*Sallal Laahu 'Alaiehi Wa Sallam*).

Here this was the condition, and there on the same night the Holy Prophet, the Chief of the Prophets [*Saiyyidul Mursaleen*] (*Sallal Laahu 'Alaiehi Wa Sallam*) met Hazrat Abu Ubaiedah, who was the Commander

of the Islaamic army in his dream and said, you are sleeping at this time, get up and go for the help of Khaalid Bin Waleed the infidels have surrounded him.

The same instance, Hazrat Abu Ubaiedah (*Allaah be pleased with him*) woke up and announced it, the troops, immediately get ready! Therefore, immediately they became ready and swiftly reached the Islaamic army. On their way, they saw a rider who was going ahead of them by racing his horse. He ordered some fast riders to find out about the state of this rider. When the riders came closer they cried out loud and said, O young man, rider, stop for a while! After hearing this, he stopped. When inquired it was learnt she was the wife of Hazrat Khaalid Bin Waleed.

Hazrat Abu Ubaiedah asked her about the reason of her journey thus she said, O Chief, last night when I heard you have made this announced in the army of Islaam that the enemies have surrounded Khaalid Bin Waleed immediately get ready! Then, I thought he will never be defeated because he has the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with him.

But suddenly, my eyes fell on this cap in which were the sacred hair. I was very deeply saddened and immediately I started travelling that somehow I would get this to him. Hazrat Abu Ubaiedah said, may Allaah give you blessings. Therefore, along with them she was also included in the army.

Hazrat Raafay Bin Amar who was with Hazrat Khaalid Bin Waleed says, the condition was this, that we had become absolutely disappointed with our lives, and all of a sudden the voice of *Takbeer* [*Allaahu Akbar*, Allaah is the Greatest] was heard. Hazrat Khaalid looked, from where did this voice came. When he looked towards the army of the Romans, then he saw that, some riders are following them, and they are running towards them senselessly, Hazrat Khaalid reached close to a rider by racing the horse and inquired, O you young man, who are you? She replied, I am your wife Umme Tameem, I have brought your sacred cap by the blessing of which you recieve victory on the enemies. You

had forgotten this due to which this hardship had come on to you. Anyhow, she gave that cap to him and Hazrat Khaalid wore it.

(*Fatoohush-Shaam*, pg.115, *Dalaailun Nubuwwah Baiehaqee*, vol-6, pg. 249)

The narrator of the Hadees says by taking an oath, that when Hazrat Khaalid attacked the infidels (*Kuffaar*) after wearing the cap then the feet of the troops of infidels got uprooted and the Muslims received victory. (Summarised)

(*Taahreekh-e-Waaqidee*)

Along with pondering and thinking about these Ahaadees also evaluate infront of the sacred Companions what was the value and splendour of these sacred hair. So that highly respected companion Hazrat Khaalid in whose splendor the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself said *سَيْفٌ مِّنْ سَيُوفِ اللَّهِ* Khaalid is one sword amongst the swords of Allaah. (*Musanif Ibne Abee Shaiebah*: 32264, *Abu Ya'aala*: 7188). His condition was like this, that at such an instance when the enemy was on his head with dagger in hand. He was desiring for the cap with much anxiety. And was saying it very clearly that the reason of all my victories is only this cap in which are the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Can they be called infidels and innovators for the reason of keeping such beliefs? (*Ma'aazal Laah*, I seek Allaah's protection). If the honest people pay attention then the issue of seeking help [*Isti'aanat*] and mediation [*Waseelah*] can be solved by only this one incident.

Hazrat Saabit Bunaani says that the slave of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Anas Bin Maalik said to me that, this is one of the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When I die put this under my tongue. Therefore, according to the will it was placed under his tongue and he was buried in the same condition.

(*Al Isaabah under the name: Anas Bin Maalik*, pg. 277)

When the time of death of Hazrat Umar Bin Abdul Azeez (*Allaah be pleased with him*) came so he asked for some sacred hair and nails of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and made a will that

they may be placed in my shroud therefore, it was done like this. (★)  
*(Tabqaat Ibne Sa'ad, vol-5, pg. 300, Madaarijun-Nubuwwat, Siyaru I'laamun-Nubalaa, vol-5, pg. 143)*

The excellences and qualities of the sacred companions are not hidden from the true believers. And beside this the opinion of these people was, they may take the relics in their grave, exhibits the importance of the relics. And those people who compare such matters to the worshipping of statues etc., this is their tyranny. In fact, these people are unaware of the secrecies of love.

Janaab Saiyyid Hassan Bin Maulvi Nabeeh Hasan, Teacher of Madrassah-e-Deoband writes on the page 32 of "*Habbun Naseem Alaa Nafhaatis Salaati Wat Tasleem*," there was a merchant resident of Balikh and he was very rich. Beside wealth he had three sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with him. He had two sons. When the merchant died all his wealth was equally distributed amidst the two sons. When each son got a sacred hair, the elder son said that divide the third hair into two parts and distribute that too. On this the younger son said, I will not at all tolerate this that the sacred hair of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is cut into pieces. The elder son said, if you have such love and devotion for the sacred hair then do like this, that all the money and wealth that has come in your portion give it to me and take all the three sacred hair. The younger son very happily agreed on this exchange and took the luminous [Nooraani] sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by giving away all his wealth. Now this became his work [day and night], that he would see the sacred hair of the Holy Prophet and read Durood Shareef abundantly. See the spectacle of the Divine, the wealth of the elder son kept decreasing day by day and due to the blessings of the sacred hair the wealth of the younger son kept increasing every day. After some time that small son died. A pious man of those days, saw the blessed vision

★ It is stated in *Siyaru I'laamun Nubalaa, vol-3, pg. 160, Al Istee'aab, vol-3, pg. 1419, Al Bidaayah wan-Nihaayah, vol-8, pg. 150*, that the Companion of the Holy Prophet Hazrat Ameer Mu'aaviyah (Allaah be pleased with him) had also made a will like this. *Kaukab Ghufira Lahu*

of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in dream. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said tell the people that if they have any need from Almighty Allaah then they should go to the grave of this younger son [merchant's] and pray for the fulfillment of his purpose so their purpose will be fulfilled.

After this incident, there was a lot of respect for the shrine of this son amongst the people and the people started going there. To the extend that shrine was so honoured that even eminent people would not pass it, while riding rather due to extreme respect they would walk on feet.

وہ کرم کی گھٹا گیسوئے مشک سا لکہ ابر رفت پہ لاکھوں سلام

**Woh Karam Ki Ghattaa Gaysoo-e-Muskh Saa  
 Lukkah-e-Abr-e-Raa'fat Peh Laakhoñ Salaam**

(A'laa Hazrat)

That dense cloud of graciousness as the musk-like hair  
 Multitudinous salutations be on the insignia of the rain-cloud of  
 compassion

Hazrat Alee, the Lion of Allaah [Shayr-e-Khudaa] (Allaah has blessed his face) says:

سَبَّحْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّم وَهُوَ اخَذَ شَعْرَةً يَقُولُ مَنْ أَدَى  
 شَعْرَةً مِنْ شَعْرِي فَأَلْجَنَّةُ عَلَيْهِ حَرَامٌ  
 (جامع الاحاديث: ۳۳۴۹۵، كنز العمال:  
 ۳۵۳۵۱)

I have heard from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that while holding one of his sacred hair in his hand and saying that anyone who has given affliction to even one hair of mine, the paradise is forbidden on him.

(Jaami'ul Ahaadees: 33495, Kanzul Ummaal: 35351)

Here a question arises the hair is such kind of thing which are cut, trimmed but it is not afflicted. So then while taking the sacred hairs in the blessed hand and stating about it's affliction, what is the meaning of it?



To understand this matter, it is important to learn that everything in the world is alive with understanding and keeps perception. Almighty Allaah says:

وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ (الاسراء: ٢٢)

And there is nothing, but which Glorifies Him with His praise, and but you do not understand their glorification.

(Al Qur'aan, chapter Al Israa, verse 44)

It is learnt from this holy verse that everything reads the Praise [Tasbeeh] of Almighty Allaah. Moreover, the one who is doing the glorification, until he does not have the understanding of this action that he has One Creator. And all His attributes are His Qualities and He is Pure and Free from all defects. The one doing the Glorification is not sincere in doing this Glorification [Tasbeeh].

Almighty Allaah says:

وَأِنْ مِنْهَا لَكَايَهٌ مِنْ خَشْيَةِ اللَّهِ (البقره: ٢٢)

And there are some [stones] that fall down by the fear of Allaah.

(Al Qur'aan, chapter Al Baqarah, verse 74)

لَوْ أَنْزَلْنَاهُ الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ (الحشر: ٢١)

Had We revealed this Qur'aan on a mountain, you would have certainly seen it bend in humbleness and split asunder out of the fear of Allaah.

(Al Qur'aan, chapter Al Hashr, verse 21)

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ (الانبيا: ٨٩)

And We made subservient along with Daawood (Salutations on him) the Mountains (so those mountains) would do Glorification and also the birds.

(Al Qur'aan, chapter Al A'nambiyaa, verse 79)

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا (احزاب: ٧٢)

Undoubtedly We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it.

(Al Qur'aan, chapter Al Ahzaab, verse 72)

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ (الانبيا: ٦٩)

We said, 'O fire! Be cool and peaceful for Ibraaheem.'

(Al Qur'aan, chapter Al A'nambiyaa, verse 69)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ (ص: ٣٦)

So We made the wind subservient to him Sulaimeen (Salutation on him). It blew by his order.

(Al Qur'aan, chapter Saad, verse 36)

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ (ق: ٣٠)

On that day We will say to the Hell, "Are you filled up?" It will say, "Are there even some more."

(Al Qur'aan, chapter Qaaf, verse 30)

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (يس: ١٠)

This day We shall set a seal on their mouths and their hand will talk to us and their feet will bear witness of what evils they use to earn.

(Al Qur'aan, chapter Yaaseen, verse 65)

كَادُتْ تَبْرُؤُ مِنَ الْعِظِ (الملك: ٨)

It seems as it (hell) is going to burst with fury.

(Al Qur'aan, chapter Al Mulk, verse 8)

يَوْمَ يَنْبَغِي أَنْ نَخْبِرَ عَنْهَا (الزلزال: ٥)

That day it shall narrate all its news, for your Rabb has commanded it.

(Al Qur'aan, chapter Az-Zilzaal, verse 4, 5)

Hazrat Alea (*Allaah has blessed his face*) says in Makkah Mukkarramah we would go with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in the surrounding vicinities:

فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ  
يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
(دارى: ٢١؛ مشکوٰۃ: ٥٩١٩)

Thus which ever mountain (stone) or tree would come in front it would say, As Salaamu Alaieka Yaa Rasoolal Laah [Salutations Be upon you, O Prophet of Allaah].

(Daarami: 21, Mishkaat: 5919)

Hazrat Jaabir Bin Abdul Laah (*Allaah be pleased with him*) says, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would stand with the pillar of Hannaanah [*Sutoon-e-Hannaanah*] and give the speech.

فَلَمَّا وُضِعَ لَهُ الْبُيُوتُ سَبْعًا لِلْجِدْعِ  
مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ عَلَيْهِ  
(بخارى شريف، كتاب الجمعة: ٩١٨)

So when the pulpit was made for him and he graced it by sitting on it. Then we heard that the pillar started crying in a piteously painful tone [of voice]. Until the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came off the pulpit and kept his sacred hand on it (so that it would be comforted).

(Bukhaari Shareef: Kitaabul Jumu'ah: 918)

From these verses and Ahaadees, that the stones and the mountains were fearful of Allaah, and with the Order of Allaah are included with Hazrat Daa'wood (*Salutation on him*) in the Glorification [*Tasbeeh*] of Allaah, the denial of picking up the trustfulness of Allaah by the skies, earth and mountains, the acceptance of the Order of Allaah by fire, and the cooling [of fire] for Hazrat Ibraaheem (*Salutation on him*), the moving of air by the orders of Hazrat Sulaiimaan (*Salutation on him*), the listening to the Orders of Allaah by the hell, replying, and becoming angry, the giving of witness of the hand and feet in the court of Allaah on the Day of Judgement, the understanding of the earth of the Revelation of Allaah and expressing the deeds of the bondsmen, the doing of Salutation [*Salaam*] of the trees and stones to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in loud voice,

the crying of the pillar of Hannaanah [*Sutoon-e-Hannaanah*], talking with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and the reading of the pebbles *Kalimah Shahaadat* in a loud voice etc., and hundreds of evidences and incidents are witness on this that everything of the world keeps understanding and perception.

Therefore, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took the sacred hair in his hand and said, that whoever gives affliction to my hair these are his punishments. And the sacred Companions (*Allaah be pleased with them*) who had become the recogniser of reality they believed without giving any other meaning, undoubtedly the sacred hair gets afflicted by certain actions. Therefore, they would greatly honour and respect the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) because they believed that if any kind of disrespect is attached to the sacred hair then they will be afflicted by it.

Even now it is famous about certain places that the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are present there. And by objecting on them some people say, what do we know are they the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or not? Maybe some forger for worldly reasons has created this fraud. So, in regard to this it is stated, if anyone does like this, then it is surely very bad. But remember the one who is respecting will not be devoid of blessings. Because when he will respect he will respect by considering them as blessed hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) therefore, Almighty Allaah will surely bestow blessings to him, according to his belief and intentions. Like it has been said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

The dependency of all actions is on intention.

(Bukhaari: 1)

## Benefits

1. The sacred hair of this Unique Beloved are also unique.
2. The respected companions also believed the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were incomparable and exemplary.
3. The respected companions would consider these sacred hair very auspicious and worthy of respect.
4. The respected companions consider having one hair out of these sacred hair with them to be better than the world and whatever is in it.
5. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not stop the respected companions to keep such believe rather would divide his own sacred hair amongst them.

It is proven to keep the hair etc. of the respected Prophets and the holy men of the religion as sacred relics and to respect them and to expect benefit and blessing from them is allowed. It is not infidelity and innovation like is the belief of certain people. If it was infidelity and innovation then the respected companions would have not done like this.

## Very Brilliant Face (Chehrah-e-Anwar)

### چہرہ انور

شش جہت روشن زتاب روئے تو  
ترک و تاجیک و عرب ہندوئے تو

**Shash Jihat Raushan Zetaab-e-Roo'ay Tou**  
**Turk-o-Taaajik o Arab Hindoo'ay Tou**

Six directions are enlighten by the illumination of Your face  
Turkey, Tajikistan, Arab, India it's Yours

ماہ را مہر رخت نور و بہا  
مہر را تنویر قلب تو ضیا

**Maah Raa Mehr-e-Rukhat Noor o Bahaa**  
**Mehr Raa Tanweer-e-Qalb-e-Tou Ziyaa**

From your face like sun, the moon takes its sacred incandescence  
The sun takes luminescence from your lustrous heart

ک گیسو ہ دہن ی ابرو آنکھیں ع ص  
کھلیعص ان کا ہے چہرہ نور کا

**Kaaf Gaysoo Haa Dahan Yaa Abroo Aaikhayn 'Aien Saad**  
**Kaaf Haa Yaa 'Aien Saad Unn Kaa Hai Chehrah Noor Kaa**  
(A'laa Hazrat)

'Edge of long-hair Kaaf', mouth 'Haa', eyebrows 'Yaa', eyes 'Aien, Saad'  
Kaaf Haa Yaa 'Aien Saad [These letters indicate his face] His beautiful  
face is of Divine luminance [Noor]

\* This is a loving explanation of Kaaf, Haa, Yaa, Aien, Sawaad they are the beginning  
alphabets of the chapter Mariam, Al Qur'aan.....by A'laa Hazrat:

By 'Kaaf' [alphabet] it means the curly edge of longhair of the Beloved Holy Prophet  
(Sallal Laahu 'Alaiehi Wa Sallam), there is a curl in 'Kaaf' as there is edge of curl in the  
longhair.

By 'Haa' [alphabet] which is round like mouth by this it means the sacred mouth of  
our Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

By 'Yaa' [alphabet] its shape is like the eyebrows by this it means viewing the sacred  
eyebrows of the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

By 'Aien and Saad' [alphabets] which shape looks like the eye. So, by 'Kaaf, Haa,  
Yaa, Aien, Saad' it explains the visage of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

[T/N]

Almighty Allaah has bequeathed His glorified beloved Holy  
Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with such sublime beauty and  
impressiveness that the tongue is powerless in eulogising it. The  
face of Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) is the manifestation of  
beauty, refinement, eminence and distinction. He is Unmitigated  
[Entire] Beauty [Husn-e-Kul] and the beauty of Yoosuf was one  
splendour of the beauty of Muhammad (Sallal Laahu 'Alaiehi Wa  
Sallam) and all the most beautiful and most elegant of the world are  
one glimpse of the exquisiteness of Muhammad (Sallal Laahu 'Alaiehi  
Wa Sallam). The condition of the exceptional beauty of the Holy  
Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is such that the tongue had to  
say in a state of amasement.

لَمْ أَرَقَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ Such extremely beautiful and utmost  
elegance was neither seen before  
(ترمذی: ۳۶۳۷ مشکوٰۃ: ۵۷۹۰) him and nor after him.

(Tirmizee: 3637, Mishkaat: 5790)

حسن ہے بے مثل صورت لا جواب  
میں فدا تم آپ ہو اپنا جواب

**Husn Hai Bay Misl Suurat Laa Jawaab**  
**Mayn Fidaa Tum Aap Hou Apnaa Jawaab**

[Your] Sublime beauty is incomparable face is Unique  
For You I die, You are your own accolade

قَالَ أَبُو نُعَيْمٍ أُعْطِيَ يُوسُفُ مِنَ الْحُسْنِ  
مَا فَاقَ بِهِ الْأَنْبِيَاءَ وَالْمُرْسَلِينَ بَلْ وَ  
الْخَلْقُ أَجْمَعِينَ وَنَبَّيْنَا صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَوْفَى مِنَ الْجِبَالِ مَا لَمْ يُؤْتَهُ أَحَدٌ  
وَلَمْ يُؤْتِ يُوسُفُ إِلَّا شَطْرَ الْحُسْنِ وَأَوْفَى  
نَبَّيْنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعَةً

Hazrat Abu Nu'aiem says that Hazrat  
Yoosuf (Salutation on him) was given  
more beauty and elegance than all  
the Prophets and the noble people,  
rather was given more beauty and  
elegance than all the creation. But our  
Prophet the Beloved of Allaah (Sallal  
Laahu 'Alaiehi Wa Sallam) was given that  
sublime beauty and dignified grace  
which was not given to any other



(مخصائص کبریٰ، ج ۲، ص ۱۸۲، سبل الہدیٰ، ج ۱۰، ص ۲۶۹)

creation. Yoosuf (Salutation on him) was given one portion of the superb beauty and dignified grace and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was given the Entire perfect Beauty [Husn-e-Kul].

(Khasaais-e-Kubraa, vol- 2, pg. 182, Subulal Huda, vol-10, pg. 269)

Almighty Allaah says:

وَالضُّحَىٰ ۝ وَالْبَيْتِ إِذَا أَسْبَىٰ ۝ (Al Qur'aan, chapter Ad-Duhaa, verse 1, 2). Some interpreters say in the interpretation of this sacred verse that 'Wad-duhaa' is the indication towards the Luminance [Noor] of the Beauty of Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) and 'Wal Laiel' signify the Añmber's [fragrant] hair of the Prophet, Filled with luminance [Huzoor Purnoor] (Sallal Laahu 'Alaiehi Wa Sallam).

(Khazaain-ul-Irfaan)

اے کہ شرح والضحیٰ آمد جمال روئے تو نکتہ واللیل وصف زلف عنبر بوئے تو

**Aay Keh Sharh-e-Wad-Duhaa Aamad Jamaal-e-Roo'ay Tou  
Nuktah-e-Wal Laiel Wasf-e-Zulf-e-Añmbar Boo'ay Tou**

O the summary of 'Wad-duhaa' is the expression of the beauty of your face. The signification of 'Wal Laiel' [Your blessed hair] describes the night, that is the quality of Your Añmber\* scented hair.

It is the statement of Hazrat Abdul Laah Bin Rawaahah (Allaah be pleased with him) that if there were no effects and manifestation of Allaah's Revelation [Wahy-e-Ilaahee], Miracles and other evidences of Prophethood then, also only the sacred face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was enough for the evidence of Prophethood.

(Zarqaani Alal Mawaahib, pg. 72, vol- 4, Subulal Huda, vol-1, pg. 531, vol-2, pg.13)

\*Natural rich perfume found in fish].

Hazrat Abdul laah Bin Salaam (Allaah be pleased with him) (Who was a big scholar of the Jews) says that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came to Madinah Munawwarah [after migration from Makkah] the people left their work and started coming quickly to see him. I also came.

فَلَمَّا رَأَيْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ  
لَيْسَ بِوَجْهِ الْكَذَّابِ فَسَبَّحْتُهُ يَقُولُ  
يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَصَلُّوا  
الْأَرْحَامَ وَأَطِيعُوا الطَّعَامَ وَصَلُّوا  
بِاللَّيْلِ وَالنَّاسُ يَنَامُونَ تَدْخُلُوا الْجَنَّةَ  
بِسَلَامٍ (المستدرک: ۴۲۸۳، مخصائص کبریٰ،  
ج ۱، ص ۱۹۱، سبل الہدیٰ، ج ۳، ص ۲۷۴،  
البدایہ والنہایہ، ج ۶، ص ۱۹۱)

So, when I saw his blessed face I realised this face is not of a liar. He was saying at that time. O People, spread peacefulness and kind-heartedness meaning love your own, feed the hungry, and when in the night people are sleeping do the worshipping of Allaah and go to Paradise with peace.

(AlMustadrik: 4283, Khasaais-e-Kubraa: vol-1, pg. 191, Subulal Huda, vol-3, pg. 274, Al Bidaayah wan Nihaayah, vol-6, pg. 191)

Hazrat Baraa Bin Aazib (Allaah be pleased with him) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَحْسَنَ النَّاسِ وَجْهًا وَ أَحْسَنَهُمْ خُلُقًا  
(بخاری شریف: ۳۵۴۹، مسلم شریف: ۶۰۶۶)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in appearance and character was more beautiful and more elegant than all the people.

(Bukhaari Shareef: 3549, Muslim Shareef: 6066)

Hazrat Abu Qirsaafah (Allaah be pleased with him) says, when me, my mother and my maternal Aunt [Khaalah] came back after taking the allegiance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then my mother and Khaalah said,

مَا رَأَيْنَا مِثْلَ هَذَا الرَّجُلِ أَحْسَنَ وَجْهًا  
وَلَا أَتْقَى ثَوْبًا وَلَا أَلَيَنَ كَلَامًا وَرَأَيْنَا  
كَالْقُورِ يَخْرُجُ مِنْ فِيهِ-

We have not seen anyone having a beautiful face like that person, the one with purified clothes, we have not seen anyone saying such soft and sweet talk and we saw that

(طبرانی کبیر: ۲۵۷۸، سبل الہدی، ج ۲، ص ۳۲، زرقانی علی المواہب، ج ۴، ص ۴۵) during speaking luminance [Noor] comes out of his mouth.  
(Zarqaani Alal Mawaahib, vol- 4, pg. 45, Subulal Hudaa, vol-2, pg. 32, Tibraani Kabeer: 2578)

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (Allaah be pleased with her) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَجْهًا وَأَتَوَرَّهُمْ لَوْنًا لَمْ يَصِفْهُ وَاصِفٌ قَطُّ إِلَّا شَبَّهَ وَجْهَهُ بِالنَّقِيرِ لَيْلَةَ الْبَدْرِ وَكَانَ عَرَقُهُ فِي وَجْهِهِ مِثْلَ اللُّوْلُوءِ۔ (سبل الہدی، ج ۲، ص ۳۹، زرقانی علی المواہب، ج ۴، ص ۲۲۵)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was more beautiful and brightly pleasant in colour than all the people. Whoever has praised him they have compared him to the Full-moon. The drop of sweat on his face would seem like pearls.  
(Zarqaani Alal Mawaahib, vol- 4, pg. 225, Subulal Hudaa, vol-2, pg. 39)

Hazrat Ka'ab Bin Maalik (Allaah be pleased with him) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةٌ قَبْرِ (بخاری شریف: ۳۵۵۶، مشکوٰۃ: ۵۷۹۸)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be delighted and happy then his face would become so illuminous that it would seem like a piece of the moon.  
(Bukhaari Shareef: 3556, Mishkaat: 5798)

It is stated in Nihaayah Ibne Aseer:

أَنَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ إِذَا سَرَّ فَكَانَ وَجْهُهُ الْبَرَاءَةِ الَّتِي تُرَى فِيهَا صُورُ الْأَشْيَاءِ وَكَانَ الْجُودُ رُتَلَا حَكَ وَجْهَهُ أَيْ يُرَى الْجُودُ فِي وَجْهِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (زرقانی علی المواہب، ج ۴، ص ۸۰، سبل الہدی، ج ۲، ص ۴۰)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be happy and delighted then his face would be like a mirror the reflection of things could be seen in it and the walls could be seen in his face.  
(Zarqaani Alal Mawaahib, vol-4, pg. 80, Subulal Hudaa, vol-2, pg. 40)

Jaame Bin Shaddaad says that Taariq Bin Abdul Laah told me, that we had encamped out of Madinah Munawwarah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came there. At that time, we did not know him. We had a red colour camel. He pointed out in the direction of this camel and said, do you want to sell it? We said yes! Asked, what is the price? We told the value (in quantity of dates). He said, it is accepted and took the rein of the camel and started walking, while we were still looking he entered the city. We said to each other that we have done something very bad, to a stranger person whom we do not know, who is he, from where does he belong, without taking the money we have given the camel. A woman who was sitting near us, in a *hodaj* [fully covered seat that is used to sit on the camel while traveling said:

وَاللَّهِ لَقَدْ رَأَيْتُ رَجُلًا كَانَ وَجْهُهُ قِطْعَةً النَّقِيرِ لَيْلَةَ الْبَدْرِ أَنَا ضَامِنَةٌ لِعَمَلِنِ جَبْدِكُمْ لَا يَغْدُرُ بِكُمْ فَلَبَّا كَانَ الْعِشَى أَتَانَا رَجُلٌ فَقَالَ أَنَا رَسُولُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ هَذَا تَبَرُّكُمْ فَكُلُوا وَاشْبِعُوا وَاكْتَلُوا وَاسْتَوْفُوا فَأَكَلْنَا حَتَّى شَبِعْنَا وَاكْتَلْنَا وَاسْتَوْفَيْنَا (زرقانی علی المواہب، ج ۴، ص ۴۹، المستدرک حاکم: ۴۲۱۹، سبل الہدی، ج ۶، ص ۳۵۷)

Oath on God, I have seen that person his face was like the full-moon on the fourteenth night. I am the guarantee of the cost of your camel (because I trust that) he will not do forgery with you. When the evening time came a person came and said I have been sent by the Prophet of Allaah in your direction. These are dates, eat out of them to fill your stomach and also fulfill your amount from them. So, we also ate them until we filled our stomach and also fulfilled our cost.

(Zarqaani Alal Mawaahib, vol-4, pg 49, Al Mustadrik: 4219, Subulal Hudaa, vol-6, pg. 357)

Hazrat Abu Huraierah (Allaah be pleased with him) says:

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ كَأَنَّ الشَّمْسَ تَجَرِي فِي وَجْهِهِ

That I have not seen anyone more beautifully good-looking than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it seemed that the sun is moving within his face.

(ترمذی: ۳۶۳۸، مشکوٰۃ: ۵۷۹۵) (Tirmizee: 3648, Mishkaat: 5795)

Hazrat Imaam Hassan Bin Hazrat 'Alee (*Allaah be pleased with them*) says that I requested my maternal uncle (*Mamoon*) Aboo Hind Bin Abi Haalah who was eloquent, comprehensive and well appreciated as the interpreter of knowledge and literature of Arab. To express the qualities of His [the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] Glowing Beauty [*Noor-e-Jamaal*]. So, he also

وَفِيهِ يَتَلَأَلُ لَوْ وَجْهُهُ تَلَأَلُوا الْقَمَرَ لَيْلَةَ  
الْبَدْرِ (جمع الوسائل، ج، ١، ص ٣٩، سبل  
الهدى، ج ٢، ص ٣٩) stated this from it, that his sacred  
face was glowing like the moon of  
the fourteenth [14th] night.  
(*Jam'ul Wasaail*, vol-1, pg. 34, *Subulal  
Hudaa*, vol-2, pg. 39)

چاند سے مونھ پہ تاباں درخشاں درود نمک آگین صباحت پہ لاکھوں سلام  
**Chaand Say Muunh Peh Taabaañ Darakhshaañ Durood  
Namak Aageeñ Sabaahat Peh Laakhoñ Salaam**  
(*A'laa Hazrat*)

On that moon-like gleaming face splendidly brilliant blessings  
Multitudinous salutations be on that salt-like fair complexion

Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) says that I was spinning the spinning-wheel and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was sitting in front of me and was putting a patch in his blessed shoe, on his sacred forehead, there were drops of sweat from which rays of luminance [*Noor*] were emanating. This beautiful scene stopped me from spinning the spinning-wheel. Hence, I was only looking at him. And he said, what happened to you? I said that there are drops of perspiration on your sacred forehead which look like the stars of Noor [Luminance].

وَلَوْ أَرَاكَ أَبُو كَبِيرٍ فِي الْهَذَلِ لَعَلِمَ أَنَّكَ  
أَحَقُّ بِشَعْرَةٍ حَيْثُ يَقُولُ فِي شَعْرَةٍ:  
وَإِذَا نَظَرْتُ إِلَى أَسْرَةٍ وَجْهِهِ If Aboo Kabeer Huzali (A famous  
poet of Arab) would have seen you  
in this condition, then he would  
have believed that the verifier of his  
verse is only you. That when I see his

بَرَقَتْ بُرُوقُ الْعَارِضِ الْبَهْلِلِ blessed face then the shining of his  
cheeks look like the moon.  
(*Ibne Asaakir*, vol-3, pg. 307, *Abu Nu'aiem*,  
*Daarami*, *Khateeb*, vol-13, pg. 253, *Zarqaani*  
*Alal Mawaahib*, vol-4, pg. 225, *Subulal*  
*Hudaa war Rashaad*, vol-2, pg. 88, *Baiehaqi*:  
15427)

Hazrat Hassaan Bin Saabit (*Allaah be pleased with him*) says:

مَتَى يَبْدُو فِي اللَّيْلِ الْبَهِيمِ جَبِينُهُ بَدَجٌ مِثْلَ مِصْبَاحِ الدُّجَى الْمَسْقُودِ

When in the dark night his forehead would be seen,  
Thus it would shine like a lighted lamp in darkness  
(*Zarqaani Alal Mawaahib* vol-4, pg. 91, *Subulal Hudaa*, vol-12, pg. 288)

جس کے ماتھے شفاعت کا سہرا رہا اس جبین سعادت پہ لاکھوں سلام  
**Jis Kay Maathhay Shafaa'at Kaa Sehraa Rahaa  
Uss Jabeen-e-Sa'aadat Peh Laakhoñ Salaam**  
(*A'laa Hazrat*)

Upon whose forehead is Decided the honoured wreath of intercession,  
Multitudinous salutations be on that exceedingly auspicious forehead

Someone inquired from Hazrat Jaabir Bin Samarah (*Allaah be pleased with him*) did the face of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) shine like the sword. And so, he said,

لَا بَلْ كَانَ مِثْلَ الشَّيْسِ وَالْقَمَرِ No! No! Rather the face of the Holy  
Prophet was like the Sun and the  
Moon.  
(*Muslim*: 6084, *Bukhaari*: 3552, *Mishkaat*:  
5779)

Hazrat Anas (*Allaah be pleased with him*) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَزْهَرَ اللَّوْنِ كَانَ عَرَقُهُ اللَّوْلُوءُ The colour of the Holy Prophet (*Sallal  
Laahu 'Alaiehi Wa Sallam*) was bright  
white the drop of sweat would seem  
like pearl on the blessed face of the

(بخاری: ۳۵۴۷، مسلم: ۶۰۵۴، مشکوٰۃ: ۵۷۸۷) Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).  
(Muslim: 6054, Bukhaari: 3547, Mishkaat: 5787)

Hazrat Rabee Binte Mu'awwaz (Allaah be pleased with her) was a companion. She said to the grandson of Hazrat Ammar Bin Yaasir to describe the appearance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so then he said,

لَوْ رَأَيْتَهُ رَأَيْتَ الشَّيْسَ طَالِعَةً If you would have seen the Prophet then you would have thought that it is the shining sun.  
(مشکوٰۃ: ۵۷۹۳، دارمی: ۶۱) (Mishkaat: 5793, Daarami: 61)

Hazrat Jaabir Bin Samurah (Allaah be pleased with him) says, it was a night shinning with the moonlight. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was laying, covered in red *Jubbah* [long robe]. Sometimes, I would look at the moon and sometimes at the stunningly radiant face of the Prophet.

فَإِذَا هُوَ أَحْسَنُ عِنْدِي مِنَ الْقَمَرِ In the end my decision was also this, that the Prophet is more beautiful than the Moon.  
(ترمذی: ۲۸۱۱، دارمی: ۵۸، مشکوٰۃ: ۵۷۹۴) (Tirmizee: 2811, Daarami: 58, Mishkaat: 5794)

یہ جو مہرومہ پہ ہے اطلاق آتا نور کا بھیک تیرے نام کی ہے استعارہ نور کا  
**Yeh Jo Mehr o Mah Pay Hai Itlaaq Aataa Noor Kaa**  
**Bheek Tayray Naam Ki Hai Isti'aarah Noor Kaa**  
(A'laa Hazrat)

This saying, that the sun and the moon has incandescent of Luminance  
It is the magnanimity of your name the metaphor of Luminance  
[Noor]

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (Allaah be pleased with her) says,

كُنْتُ أَخِيْطُ فَسَقَطَتْ مِنِّي الْإِبْرَةُ I was sitting inside and stitching something a needle fell from my hands, although tried to find out but I could not find it due to darkness. فَطَلَبْتُهَا فَلَمْ أَقْدِرْ عَلَيْهَا فَدَخَلَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَتَبَيَّنَتْ الْإِبْرَةُ بِشُعَاعِ نُورِ وَجْهِهِ فَأَخْبَرْتُهُ (ابن عساكر، ج ۳، ص ۳۱۰، خصائص كبرى، ج ۱، ص ۶۲، سبل الهدى والرشاد، ج ۲، ص ۴۰) Alas, the Holy Prophet, the Moon of Madinah [Maah-e-Madinah] (Sallal Laahu 'Alaiehi Wa Sallam) came so, with the light of his shining face the whole room became bright and the needle started shinning so I came to know about it.

(Ibne Asaakir: vol-3, pg. 310, Khasaais-e-Kubraa, vol-1, pg. 62, Subulal Huda War Rashaad, vol-2, pg. 40)

سوزن گم شدہ ملتی ہے تبسم سے ترے شام کو صبح بناتا ہے اجالا تیرا  
**Sozan-e-Gumm Shudah Miltee Hai Tabbasum Say Teray**  
**Shaam Ku Subha Banaataa Hai Ujaalaa Tayraa**  
(A'laa Hazrat)

The lost needle is found by the smile of Yours  
Your radiant luminosity makes the night into morning

The fact is this, his complete beauty and magnificence has not been manifested on to the people rather it is kept in veil, otherwise no one had the courage to endure the manifestation of the Beauty of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam).

Shaah Waliyyul Laah Muhaddis Dehlvi (Allaah have mercy on him) says that my respected father, Shaah Abdur Raheem Saahib saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in his dreams so he inquired from him, *Yaa Rasoolal Laah*, the women of Egypt cut their fingers after seeing Yoosuf (Salutation on him) and some people would die after seeing him. But no one had this condition after seeing you.



فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَبَانٍ  
مُسْتَوْدَعٌ عَنْ أَعْيُنِ النَّاسِ غَيْبَةً مِّنَ اللَّهِ  
عَزَّوَجَلَّ وَلَوْ ظَهَرَ لَفَعَلَ النَّاسُ أَكْثَرُ مِنَّا  
فَعَلُوا حِينَ رَأَوْا يُوسُفَ  
(داراللميعين فی مبشرات النبی الامین، ص ۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, My beauty has been hidden from the eyes of the people due to the Caring Honour [Ghaierat] of Allaah and if it is revealed, then the condition of the people would be even more than what happened after seeing Hazrat Yoosuf (Salutation on him).

(Ad-Durrus-Sameen Fii Mubash-Shiraatin-Nabeeyil Ameen, pg. 7)

Meaning said, I am the Beloved of Allaah and it is the demand of the caring honour [Ghaierat] of love of the Lover that no one would see his beloved beside himself. For this reason, Almighty Allaah for His Own viewing has hidden my beauty and magnificence from the eyes of the people.

Allaamah Qurtaabi (Allaah have mercy on him) says:

لَمْ يُظْهَرْ لَنَا تَبَامُ حُسْنِهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لِأَنَّهُ لَوْ ظَهَرَ لَنَا تَبَامُ حُسْنِهِ لَبَا  
أَطَاقَتْ أَعْيُنُنَا رُؤْيَاهُ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ (زرقانی علی المواہب، ج ۴، ص ۷۱،  
سبل الہدی، ج ۲، ص ۸)

The complete beauty and magnificence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has not been manifested on us. If his complete beauty and magnificence was made visible then our eyes did not have the power of viewing him.

(Zarqaani Alal Mawaahib: vol-4, pg 71, Subulal Huda, vol-2, pg. 8)

اک جھلک دیکھنے کی تاب نہیں عالم کو وہ اگر جلوہ کریں کون تماشا ہی ہو

**Ik Jhalak Dayknay Kee Taab Naheen Aalam Ko  
Woh Agar Jalwah Karayn Kaun Tamaashaa'ee Hou**

(Maulana Hasan Razaa)

The Universe does not even have the courage to  
view only one sight  
If he reveals himself who will be the spectator

Muhammad Qaasim Saahib, so called founder of Deoband says:

رہا جمال پہ تیرے حجاب بشریت نہ جانا کون ہے کچھ کسی نے جز ستار

**Rahaa Jamaal Peh Tayray Hijaab-e-Bashariyyat  
Nah Jaanaa Kaun Hai Kuchh Kisee Nay Juz Sattaar**

(Qaseedah-e-Qaasimee)

[The Prophet] On Your exquisiteness stayed the veil of humanity  
No one could understand anything, what is he beside the Sattaar  
[Allaah]

Hazrat Ma'aaz Bin Jabal (Allaah be pleased with him) says, that we went for the war of Tabuuk with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, *In Shaa Allaah* tomorrow you will reach the spring of Tabuuk at such a time, when the sun will be hot and those people who reach there they should not touch the water of that spring.

Therefore, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) reached there, it had very little water in it. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) took little by little water from it and collected it in a utensil.

ثُمَّ غَسَلَ فِيهِ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَعَادَهُ  
فِيهَا فَجَرَّتِ الْعَيْنُ بِمَاءٍ كَثِيرٍ  
فَاسْتَسْقَى النَّاسُ ثُمَّ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ يَا مُعَاذُ  
إِنْ طَالَتْ بِكَ حَيَاتُكَ أَنْ تَرَى مَا هَهُنَا قَدْ  
مُلِئَ جَنَّاتُ

Then he washed his sacred face and with both the hands and poured that water in the spring. So, that spring started over-flowing and the water became alot. Therefore, all the people became full after drinking the water. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said O Ma'aaz, if your life will be long then you will see this place will be full of gardens.

(مسلم: ۵۹۴، خصائص کبریٰ، ج ۱، ص ۲۷۳)

(Muslim: 5947, Khasaais-e-Kubraa, vol-1, pg. 273)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) told them not to put their hands in with water, it defines to us that there is definitely some meaningful effect of touching hands. And this effect is according to the person's abilities, good by the noble ones and bad by the wrongdoers. But as that effect is not visible therefore those who have limited understanding have hesitation. Nevertheless those who are the people of disclosure they can see it.

Therefore, Saiyyidee Imaam Abdul Wahhaab Shu'raanee (Allaah have mercy on him) says that when the Leader of the Leaders [Imaam-ul-A'immah], Sun of the Nation [Siraaj-ul-Ummah], the Great Leader [Imaam-e A'zam] Abu Haneefah (Allah have mercy on him) would go to the masjid and would see the people doing ablution [wuzu] so, in the used water, he could feel that this person does such kind of sin. Therefore, he would say to him in seclusion that you do such and such sin leave that sin! People would often repent. In the end, this order felt distressing on Imaam Saahib that he could see the vices of the people. So, he pleaded to Allaah, this Power of vision maybe lifted.

(Al-Meezaan ul Kubraa, (Urdu), vol-1, pg. 141, Fazaa'il-e-Zikr, pg. 149)

Hence, the Imaam Saahib could feel the impurity of sins in the water. For this reason, in the issue of water, he did severity to the extend the Jurists of Hanafiyyah implied the section of 10 X 10.

And this was the reason anything that was touched by the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the companions would attain benediction from it.

Moreover there is no surprise in this that in our religion the handshake which is appreciated, in our religion this is also one reason of it, to receive the blessings of the hands of the noble people of the religion. And when they touch the grave of some pious men and apply their hands to their faces or kiss the grave, hence in this also, this appropriateness has been kept preserved. Hence the face of the Prophet is the manifestation of the Divine brilliance and marvelousness and the source of qualities and flawlessness.

خامہ قدرت کا حسن دست کاری واہ واہ کیا ہی تصویر اپنے پیارے کی سنواری واہ واہ

**Khaamah-e-Qudrat Kaa Husn-e-Dastkaari Waah Waah  
Kyaa Hee Tasweer Apnay Piyaaray Kee Sañwaari  
Waah Waah**

(A'laa Hazrat)

The comeliness of the skillful expertise of the Divine pen Waah  
Waah [Wow, bravo, well done]  
What a picture, of His Beloved, He has beautifully adorned Waah  
Waah [Wow Wow]

## Sacred Eyes (Chashmaan-e-Mubaarak)

### چشمان مبارک

جس طرف اٹھ گئی دم میں دم آگیا  
اس نگاہ عنایت پہ لاکھوں سلام

*Jis Taraf Uthh Gae Damm Mayn Damm Aagayaa  
Uss Nigaah-e-Inaayat Peh Laakhoñ Salaam*

Whichsoever direction it raised life breathed into life's itself  
Multitudinous Salutations be on those bequeathing  
beholding eyes

کس کو دیکھا یہ موسیٰ سے پوچھے کوئی  
آنکھوں والوں کی ہمت پہ لاکھوں سلام

*Kis Ku Daykhay Yeh Moosaa Say Puuchhay Koe  
Aañkhoñ Waaloñ Ki Himmat Peh Laakhoñ Salaam*  
(A'laa Hazrat)

Whom did you see, someone may ask this from Moosaa  
Multitudinous salutations on the courage of the ones with  
such eyes

The Peer of the realm of the Universe [Sarwar-e-Aalam], the Grand Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) much sanctified and luminous eyes were indeed exquisitely beautiful. Spectacularly placed with a fine streak of Divine collyrium [coal, Surmah], that even without coal powder it seems as if surmah is placed. In the whiteness of the eyes, there were fine red threads [lines] which are counted amongst the signs of Prophet-hood. Eye lashes were very good-looking and long.

سرگیں آنکھیں حریم حق کے وہ مشکیں غزال  
ہے فضائے لامکاں تک جن کا رمنا نور کا

*Surmagineñ Aañkhayn Hareem-e-Haq Kay Woh  
Mushkeen Ghazaal*

*Hai Fizaa-e-Laa Makaan Tak Jin Kaa Ramnaa Noor Kaa*  
(A'laa Hazrat)

Those divinely collyrium eyes, musky deer of the Heavenly  
safe sanctuary

Whose luminous resplendent chase is until the space Beyond the  
Bode [Laa Makaan]

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with him) says:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِإِلْسِدِ ثَلَاثِ  
كُلِّ عَيْنٍ (جمع الوسائل، ج ۱، ص ۱۰۴)  
Before sleeping the Holy Prophet  
(Sallal Laahu 'Alaiehi Wa Sallam) would  
put three strokes of surmah Ismad in  
each eye.  
(Jam'ul Wasaa'il, vol-1, pg. 104)

It is also narrated from him that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

إِنَّ خَيْرَ أَمْرِكُمْ إِذَا حَالِكُمْ الْإِسْدُ يَجْلُوا الْبَصَرَ  
وَيُنْبِتُ الشَّعْرَ (جمع الوسائل، ص ۱۰۶،  
کنز العمال: ۱۷۲۰۷)  
Undeniably the best surmah amidst  
all your surmah is Ismad it brightens  
up the eyes and grows the eye-  
lashes.  
(Jam'ul Wasaa'il, vol-1, pg. 106, Kanzul  
Ummaal: 17207)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with him) says, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

عَلَيْكُمْ بِإِسْمَدٍ فَإِنَّهُ يُجْلُوا الْبَصَرَ وَ  
يُنْبِتُ الشَّعْرَ (جمع الوسائل، ج ۱، ص ۱۰۶،  
کنز العمال: ۱۷۲۰۳) (Jam'ul Wasaa'il, vol-1, pg. 106, Kanzul  
Ummaal: 17203)

Ismad is a special coal powder [surmah] which is commonly available in Makkah Mukarramah and Madinah Munawwarah. The acknowledged respected pilgrims [Hujjaaj] bring it from there. It is a reddish black stone. After grinding it stays light red.

Pay attention to these Ahaadees, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself is associating the connection of Surmah for the shining of the eyes and growing eye-lashes. Though in reality the one who gives brightness and grows eye-lashes is Glorious Almighty Allaah. It is learnt if you consider the Real Doer only Almighty Allaah and metaphorical associate the action towards mediation and intercession [Waseelah] then it is not infidelity.

The sacred quality of shyness and modesty were also perfectly present like other praised attributes in the sanctified personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The sacred companions say that due to extreme modesty he would not fix his glance on the face of any person.

Hazrat Abu Sa'eed Khudree (Allaah be pleased with him) says, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) أَشَدُّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خُدْرَهَا was even more shy and modest than the veil observing unmarried girl.  
(Bukhaari: 6119, Muslim: 6032)

نیچی نظروں کی شرم و حیاء پر درود اوچی بینی کی رفعت پہ لاکھوں سلام

**Neechee Nazaroñ Kee Sharm o Hayaa Par Durood  
Oonchee Beenī Kee Raf'at Peh Laakhoñ Salaam**

(A'laa Hazrat)

Blessings on the modesty and bashfulness of the downing eyes  
Multitudinous salutations be on the nobleness of the exalted nose

Shyness and modesty are those supreme qualities of a human in whose embrace the potentials of morality and character are nourished. A human who is absolutely defined by this quality, he becomes a portrait of beautiful character. And the human in whom these qualities do not exist then he by becoming a portrait of shamelessness and immodesty can do whatever he wants.  
إِذَا لَمْ تَسْتَعِ فَاصْنَعْ مَا شِئْتَ So when you did not practice shyness and modesty then do whatever you desire.

(Bukhaari: 6120)

بے حیا باش ہر چہ خواہی کن

**Bay Hayaa Baash Har Cheh Khawaahi Kun**

When you have become immodest then do whatever you want

Sadly, today the majority of Muslims have left the safety of shyness and modesty and have become a victim of shamelessness and immodesty and day by day this disease is also increasing even more.

اے مسلمان جائے عبرت ہے یہ تیرے واسطے  
ہوش میں آ خواب غفلت سے تجھے کیا ہو گیا

**Ae Musalmaan Jaa'e Ibrat Hai Yeh Tayray Waastay  
Hosh Mayn Aa Khauwaab-e-Ghaflat Say Tujhay Kyaa  
Ho Gayaa**

O Muslim, this is a place of warning for you  
Come to senses from the dreams of ignorance what has  
happened to you

مَا زَاغَ الْبَصَرُ وَمَا طَغَى Almighty Allaah has expressed the quality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sacred vision like this in the Holy Qur'aan:

(Holy Qur'aan, chapter An Najm, verse-17)



[Meaning, On the eve of Mi'raaj his [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] eye did not decline and exceeded from seeing the signs, for seeing which he was assigned].

(Zarqaani Alal Mawaahib pg. 245, vol-5)

Hazrat Abu Huraierah (Allaah be pleased with him) says:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ تَرَوْنَ قِبْلَتِي هَهُنَا؟ وَاللَّهِ مَا يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا خُشُوعُكُمْ وَإِنِّي لَأَرَاكُمْ مِنْ وَرَاءَ ظَهْرِي

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said you only see my face towards the direction of the Qiblah? Oath on Allaah, on me neither is your Rukoo\* hidden nor your Khushoo [condition of heart] (\*\*). And undoubtedly, I also see you from my back.

(Bukhaari Kitaabus Salaat: 741, Muslim: 958)

اے فروغت صبح آثار و دہور چشم تو بیندہ ما فی الصدور

**Ae Farooqat Suhb-e-Aasaar-o-Duhoor**  
**Chashm-e-Tou Beenindah-e-Maa Fis Sudoor**

(Doctor Iqbaal)

O you, your shine and brightness is the dawn of every coming era and epoch  
And your vision is on that which is hidden in the hearts

Hazrat Abu Huraierah (Allaah be pleased with him) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

إِنِّي لَأَنْظُرُ إِلَى مَا وَرَائِي كَمَا أَنْظُرُ إِلَى مَا بَيْنَ يَدَيَّ (دلائل النبوت البويعيم، ص ۲۷۷، خصائص، ج ۱، ص ۶۱، زرقانی علی المواہب، ج ۴، ص ۸۲، سبل الہدی، ج ۱۰، ص ۴۵۰)

Undoubtedly, I also see the same way from my back as I see from my front.

(Dalaal'ilun Nubuwwat Abu Nu'aim, pg. 277, Khasaais-e-Kubraa, vol- 1, pg. 61, Zarqaani Alal Mawaahib, vol-4 pg. 82, Subulal Huda, vol-10, pg. 450)

**Note: (\*) Rukoo [Bending in Salaah] (\*\*) Khushoo, it is the name of a condition of heart. As Stated ﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ﴾ ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خُشِعُونَ﴾ it is learnt the conditions of the heart are also not hidden from the vision of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).**

Hazrat Ibne Abbaas (Allaah be pleased with him) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرَى فِي اللَّيْلِ فِي الظُّلُمَةِ كَمَا يَرَى فِي النَّهَارِ فِي الضُّوءِ (خصائص كبرى، ج ۱، ص ۶۱، زرقانی علی المواہب، ج ۴، ص ۸۲، سبل الہدی، ج ۲، ص ۲۴)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) could also see the same way in the darkness of the night as in the light of the day.

(Khasaais-e-Kubraa, vol-1, pg. 61, Zarqaani Alal Mawaahib, vol- 4, pg. 82, Subulal Huda, vol-2, pg. 24)

After writing these narrations Allaamah Zarqaani (Allaah have mercy on him) says:

وَالْبُعْدُ أَنَّ رُؤْيَيْكَ فِي النَّهَارِ الصَّانِعِ وَاللَّيْلِ الْبُظْلِمِ مُتَسَاوِيَةٌ لِأَنَّ اللَّهَ تَعَالَى لَنَا رَمَقَهُ الْإِطْلَافَ بِالْبَاطِنِ وَالْإِطْلَافَ بِإِدْرَاكِكَ مُدْرِكَاتِ الْقُلُوبِ جَعَلَ لَهُ مِثْلَ ذَلِكَ فِي مُدْرِكَاتِ الْعُيُونِ وَمِنْ ثَمَّ كَانَ يَرَى الْمَحْشُوسَ مِنْ وَرَاءَ ظَهْرِهِ كَمَا يَرَاهُ مِنْ أَمَامِهِ

Henceforth, it means his [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] seeing in the bright day and dark night is the same. Therefore, Allaah has bequeath on you fully the comprehension of the information of mind and the talks of the heart. So, similarly his eyes have also been bestowed [inward and outward] comprehension. Therefore, he could also see behind his back the same way as he would see in front of him.

(Zarqaani Alal Mawaahib, vol-4, pg. 82, Subulal Huda, vol-2, pg. 25)

And these are the same sacred eyes which are witnessing the whole universe.

Almighty Allaah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا ﴿١﴾ وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا ﴿٢﴾ (الاحزاب)

O My Beloved Prophet Certainly, We have sent you as a Shaahid [Omnipresent and Omniscient] and Mubashshir [the bearer of glad tidings] and Nazeer [a warner]. And an inviter towards Allaah by

His Commands and [as] a sun that brightens.

(Al Qur'aan, chapter Al Ahzaab, verse 45, 46)

In these sacred verses Almighty Allaah has described the complete beautiful attributes of His beloved, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And one quality amongst these most beautiful qualities is *Shaahidan*. And the meaning of *Shaahidan* is *Haazir* and *Naazir* [Omnipresent, Omniscient].

Almighty Allaah says:

- (١) وَلَا تَعْبَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا (يونس: ٦١)  
(Al Qur'aan, chapter Yuunus, verse 61)  
1. And whatever act you perform, We are Omnipresent.
- (٢) وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ (آل عمران)  
(Al Qur'aan, chapter Aal-e-Imraan, verse 98)  
2. And Allaah is Ever-Omnipresent even on that whatever you do.
- (٣) إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا (النساء)  
(Al Qur'aan, chapter An-Nisaa, verse 33)  
3. Surely, Allaah is Ever-Omnipresent on everything.
- (٤) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ النَّوْتُ (البقرة: ١٣٣)  
(Al Qur'aan, chapter Al Baqarah, verse 133)  
4. Were you, (that time) present when death came to Yaquub (Salutations on him).
- (٥) فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقرة: ١٨٥)  
(Al Qur'aan, chapter Al Baqarah, verse 185)  
5. Thus whoever amongst you is present in the month (of Ramadaan) then he should fast.
- (٦) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا

تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيَشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (نور)

Order of Allaah by punishing both of them you should not feel slightest pity, if you believe in Allaah and the Last Day, and it must be that a group of Muslims be present at the time of the punishment of both of them.

(Al Qur'aan, chapter An Noor, verse 2)

(٧) قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ (النمل)

7. She (Queen Sheebah) said, O my court-men advise me on (this) matter, (because) I do not decide firmly any matter without your presence.

(Al Qur'aan, chapter An Naml, verse 32)

(٨) قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (الانبياء)

8. They said, bring him [Ibraaheem] before the people, so that the people will see (who is the one) who broke the idols.

(Al Qur'aan, chapter Al A'nbiyaa, verse 61)

(٩) مَا شَهِدْنَا مَهْلِكَ أَهْلِهَا (النمل: ٢٩)

9. [They said], we were not present at the time of execution of the members of their family.

(Al Qur'aan, chapter An Naml, verse 49)

(١٠) وَشَهِدُوا مَوْثِقَهُ (البروج)

10. Oath on the Presence and on that, on which they would be present.

(Al Qur'aan, chapter Al Burooj, verse 3)

تِلْكَ عَشْرَةٌ كَامِلَةٌ

These are ten complete.

In these verses see the underlined words, the origin of all these is *Shahaadat* or *Shuhood*. And the meaning of *Shahaadat* and *Shuhood* is being *Haazir* O *Naazir* [Omnipresent and Omniscient]. Therefore, Imaam Raaghib Isfahaani (*Allaah be pleased with him*) says:

الشُّهُودُ وَالشَّهَادَةُ الْخُصُورُ مَعَ  
الشَّاهِدَةِ أَمَّا بِالْبَصْرِ أَوْ بِالْبَصِيرَةِ  
(مفردات، ص ٢٦٩)

The meaning of *Shuhood* and *Shahaadat* is to be *Haazir* and to be *Naazir*. It would be seeing with eyes [*Basr*] or to see with insight [*Baseerat*].

(Al Mufradaat: 269)

A witness is also called a *Shaahid* [witness] because the knowledge he possess with *Mushaahidah* [witnessing] he expresses it. When this is proven that the meaning of *Shaahidan* is *Haazir-o-Naazir* so now we have to see the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is *Haazir o Naazir* [Omnipresent and Omniscient] on which things? So, in reference of this scared verse it is stated in the interpretation of Abus-Sa'uud, *Tafseer Rooh-ul-Ma'aani* and *Tafseer-e-Jumal*.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا عَلَىٰ مَنْ بُعِثْتَ  
إِلَيْهِمْ تُرَاقِبُ أَعْوَالَهُمْ وَ تَشَاهِدُ  
أَعْمَالَهُمْ وَ تَتَحَقَّلُ مِنْهُمْ الشَّهَادَةَ بِمَا  
صَدَرَتْ عَنْهُمْ مِنَ التَّصْدِيقِ وَ التَّكْذِيبِ  
وَ سَائِرِ مَا هُمْ عَلَيْهِ مِنَ الْهُدَى  
وَ الضَّلَالِ وَ تُؤَدِّيهِمَا يَوْمَ الْقِيَامَةِ أَدَاءً  
مَقْبُولًا فِيمَا لَهُمْ وَمَا عَلَيْهِمْ  
(تفسير ابوالسعود على الكبير، ج ٤، ص ١٥٨، جمل،  
ج ٣، ص ٢٢٢، روح المعاني، ص ٢٢)

We have sent you as a (*Haazir o Naazir*) on all those for whom you have been sent as a Prophet. You look after their affairs, witness their actions and bear *shahaadat* from them, meaning you become their witness, on all those things which they have done with attestation and with contradiction and on all those remaining things on which they are guided and misled. And you will give their witnessing on the Day of Judgement, on all those things which will be beneficial and ominous [unfavourable] for them.

(Tafseer Abus-Sa'ood Alal Kabeer, vol-7, pg. 415, Jumal, vol-3, pg. 442, Roohul-Ma'aani pg. 42)

And similarly, it is stated in the *Tafseer Baiezaavi*, *Tafseer Madaarik* and *Tafseer Jalaalaeni*:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا عَلَىٰ مَنْ بُعِثْتَ  
إِلَيْهِمْ

We have sent you as a *Shaahid* (*Haazir o Naazir*) on all those towards whom you have been sent as a Prophet.

It is proven from all these trusted interpretations that you are *Haazir* and *Naazir* on all those towards whom you have been sent as a Prophet. Now we have to see you have arrived towards whom by being a Prophet. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself says:

أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً  
(مسلم شريف: ١١٦٤)

I have been sent towards the whole creation as a Prophet.

(Muslim Shareef: 1167)

Thus, it is proven that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is witnessing everyone with his sacred eyes [*Basr*] or insight [*Baseerat*]. Therefore, Hazrat Saubaan (*Allaah be pleased with him*) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنَّ اللَّهَ زَوَى لِيَ الْأَرْضَ حَتَّى رَأَيْتُ  
مَشَارِقَهَا وَمَغَارِبَهَا  
(مسلم شريف: ٤٢٥٩)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Without a doubt Allaah has amass [compressed] together (meaning by connecting made it like a palm of hand). To the extend, that I have seen the whole world and its easts and the wests.

(Muslim Shareef: 7259)

Hazrat Abdul Laah Bin Umar-e-Farooq (*Allaah be pleased with them*) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنَّ اللَّهَ قَدْ رَفَعَ لِي الدُّنْيَا فَإِنَّا أَنْظَرُ إِلَيْهَا  
وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَمَةِ  
كَأَنِّي أَنْظَرُ إِلَى كَفِّي هَذِهِ. (زرقاتي على  
المواهب، ج ٤، ص ٢٠٢، كنز العمال، ٣١٨١٠)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Undoubtedly Allaah has lifted the veils of the world for me, so the world and whatever is going to happen in it until the Day of Judgement, I am witnessing all of this as I am seeing my this palm of hand.  
(Zarqaani Alal Mawaahib: vol-7, pg. 204, Muslim Shareef: 7259, Kanzul Ummaal: 31810)

Hazrat Uqbah Bin Aamir (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says:

وَأَنَّ مَوْعِدَكُمْ الْخَوْضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ  
مِنْ مَقَامِي هَذَا  
(بخاری شریف: ۴۰۴۱، مسلم: ۵۹۷۶)  
Meeting place with you is *Hauz-e-Kausar* [the pond of Kausar in Paradise] and I am witnessing it from here.  
(Bukhaari Shareef: 4041, Muslim: 5976)

It is proven from these narrations that from the eyes of Prophet-hood, nothing in the Universe is hidden until the Day of Judgement, whatever is going to happen he is witnessing it, like the palm of his hand.

The Holy Prophet, the Peer of the realm of the World [*Sarwar-e-Aalam*] (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيْتُهُ إِلَّا رَأَيْتُهُ فِي  
مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ  
(بخاری: ۸۶)  
There is nothing which is about to happen but I have seen it from here, up to this that even the Paradise and the Hell. ★  
(Bukhaari: 86)

It is learned that the reach of the farsightedness of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is from the underpart of the earth [the nether regions] [*Tahtus Saraa*] up until the Pleiades [*Suraiyyaa*], rather it is even more higher and higher than that [beyond that]. Moreover, it is according to Arabic grammar when common noun comes after negation it will give the benefit of generality. *كَبَاهُ مُصَرَّرٌ فِي كِتَابِ الْأَصُولِ* [Like it is clarified in the books of *Usuul* (Principles)]. Thus, be aware it is proven that nothing is exempted from the farsightedness

سر عرش پر ہے تیری گزر دل فرش پر ہے تیری نظر  
ملکوت و ملک میں کوئی شے نہیں وہ جو تجھ پہ عیاں نہیں

\* Paradise is over the seven skies and hell is below the seven grounds.

of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hence understand,  
**Sar-e-Arsh Par Hai Tayree Guzar**  
**Dil-e-Farsh Par Hai Tayree Nazar**  
**Malakoot o Mulk Mayn Koe Shai**  
**Naheen Woh Jo Tujh Peh Ayaan Naheen**

(A'laa Hazrat)

Your passing is beyond the Throne Your eyes behold is on the bottom of the heart  
Anything from the upper to the lower Universe is not, which is not disclosed on you

The holy-war of Mautah which was taking place in the country of Syria. All its circumstances were told by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) while sitting in Madinah Munawwarah to the respected companions, who would pick up the flag of Islaam, and in such and such condition who will martyred, he kept on describing and the tears were shedding from his blessed eyes.

(Bukhaari: 4262, Mishkaat: 5887)

During this time, he started smiling, the reason for his smiling was inquired so he said, I became sad on the murder of my friends but now I am smiling after seeing them sitting on the Thrones in front of the each other in Paradise.

(Khasaais-e-Kubraa, vol-1, pg.432, Subulal Huda, vol-6, pg.154)

Hazrat Ya'ala Bin Munabbah came in to the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the news of the War of Mautah. So, he said that, should I tell you the details of the conditions of the war or will you tell. He said, perhaps You may. He stated everything in detail, whatever happened there, whatever anyone went through, in which way each one was martyred. Hazrat Ya'ala heard and said, "Oath by Allaah, in your details and in the real incidents there is no difference even equal to the tip of hair. Definitely, it happened the same way, like you have stated word by word."

(Bahaieeqee, Abu Nu'aiem, vol-4, pg. 365, Khasaais-e-Kubraa pg. 259, vol- 1, Subulal Huda, vol-6, pg. 153)



Hazrat Abu Zar Ghifaari (Allaah be pleased with him) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنِّي أَرَى مَا لَا تَرَوْنَ (ترمذی: ۲۳۱۲، ابن  
ماجہ: ۴۱۹۰، مشکوٰۃ: ۵۳۴) The Holy Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam) said that definitely I see  
what you do not see.  
(Tirmizee: 2312, Ibne Maajah: 4190,  
Mishkaat: 5347)

Hazrat Abdur Rahmaan Bin Aash (Allaah be pleased with him) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
رَأَيْتُ رَبِّي عَزَّوَجَلَّ فِي أَحْسَنِ صُورَةٍ  
(مشکوٰۃ: ۷۲۵، کنز العمال: ۱۱۵۱) The Holy Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam) said that I have seen  
my Almighty Allaah in Extremely  
beautiful Appearance.  
(Mishkaat: 725, Kanzul Ummaal: 1151)

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with him) says:

أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى  
رَبَّهُ عَزَّوَجَلَّ مَرَّتَيْنِ مَرَّةً بِبَصَرٍ وَ مَرَّةً  
بِقُورٍ (طبرانی: ۱۲۵۶۳، خصائص کبریٰ، ج ۱، ص ۱۶۱)  
(Tibraani: 12564, Khasaais-e-Kubraa, vol-1,  
pg. 161) Undoubtedly the Holy Prophet (Sallal  
Laahu 'Alaiehi Wa Sallam) has seen His  
Rabb [The Creator] twice, once from  
the eyes of the head and once from  
the eyes of heart.

Also, from him Imaam Baiehaqi has narrated in the book Al Ru'ieyat that:

إِنَّ اللَّهَ أَصْطَفَىٰ إِبْرَاهِيمَ بِالْخَلَّةِ  
وَأَصْطَفَىٰ مُوسَىٰ بِالْكَلامِ وَأَصْطَفَىٰ  
مُحَمَّدًا بِالرُّؤْيَا (ترمذی: ۲۳۱۲، ابن  
ماجہ: ۴۱۹۰، مشکوٰۃ: ۵۳۴) Indeed, Almighty Allaah has  
bequeathed the distinction of  
Friendship to Hazrat Ibraaheem  
(Salutation on him), with Talk to Hazrat  
Moosaa (Salutation on him), and with  
His Own Vision to Muhammad (Sallal  
Laahu 'Alaiehi Wa Sallam).  
(Zarqaani Alal Mawaahib, vol- 6, pg. 117,  
Khasaais-e-Kubraa, vol-1, pg. 161, Subulal  
Hudaa, vol-3, pg. 62)

Hazrat Anas (Allaah be pleased with him) says:

أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى  
رَبَّهُ عَزَّوَجَلَّ (ابن خزيمة، زرقانی علی  
المواهب، ج ۶، ص ۱۱۸) Undoubtedly, the Holy Prophet  
(Sallal Laahu 'Alaiehi Wa Sallam) saw his  
Rabb [Almighty Allaah].  
(IbneKhazaiemah, Zarqaani AlalMawaahib,  
vol-6, pg. 118)

Imaam Ahmad Bin Hañmbal (Allaah be pleased with him) says:

أَنَا أَقُولُ بِحَدِيثِ ابْنِ عَبَّاسٍ بِعَيْنِهِ  
رَأَى رَبَّهُ رَأَاهُ رَأَاهُ حَتَّى انْقَطَعَ نَفْسُهُ  
(شفاء شریف، ج ۱، ص ۱۲۰) I say according to Hadees Ibne  
Abbaas (by keeping believe on it),  
He [the Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam)] has seen his Rabb with  
his eyes. He kept repeatedly saying  
seen, seen until his breath broke.  
(Shifaa Shareef: vol-1, pg. 120, Muslim  
Shareef: 1167)

Hazrat Imaam Hasan Basree (Allaah be pleased with him) says after taking an oath:

لَقَدْ رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
رَبَّهُ (شفاء شریف، ج ۱، ص ۱۲۰) Undoubtedly, Hazrat Muhammad  
Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam)  
saw Almighty Allaah.  
(Shifaa Shareef: vol-1, pg. 120, Subulal  
Hudaa, vol-3, pg. 58)

Imaam Qaazi 'Iyaaz says, that Imaam Abul Hassan Ash'aree and a group of the respected companions says:

أَنَّ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى اللَّهَ  
تَعَالَى بِبَصَرِهِ وَعَيْنَيْ رَأْسِهِ  
(شفاء شریف، ج ۱، ص ۱۲۱) The Holy Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam) saw Almighty Allaah with  
his these eyes of the head.  
(ShifaaShareef: vol-1, pg. 121, Zarqaani Alal  
Mawaahib: vol-7, pg. 204, Muslim Shareef:  
7259)

Imaam Navavi (*Allaah have mercy on him*) has said:

الزَّاجِعُ عِنْدَ أَكْثَرِ الْعُلَمَاءِ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ بِعَيْنَيْ رَأْسِهِ لَيْلَةَ الْبِعْرَاجِ  
(زرَقَانِي عَلَى الْمَوَاهِبِ، ج ٦، ص ١١٦)  
Infront of alot of scholars the preference is given only to this, that certainly the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has seen His Rabb [The Creator] with the eyes of his head on the eve of Mi'raaj [Lailatul Mi'raaj].  
(Zarqaani Alal Mawaahib, vol-6, pg.116, Subulal Huda, vol-3, pg. 59)

It is certainly proven from these narrations that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has seen Almighty Allaah without any veil, some people by doing reasoning with this sacred verse, لَا تُدْرِكُهُ الْأَبْصَارُ say that the vision of Allaah is impossible and quite absurd.

In accordance to this, it is stated, that in this verse *Idraak* encircling is denied, this means neither there is limitation in bounding, nor of viewing because the meaning of encircling is comprehending the environs and the limits therefore, Hazrat Sa'eed Bin Musaieyyib, Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with them*), and the majority of the interpreters and the narrators do the interpretation of *Idraak* with encircling. And indeed, Almighty Allaah is Pure from this, that any eye would be able to encircle Him, because the encircling can only be done of that thing which has limitations and environs and for Almighty Allaah boundaries and encircling is quite impossible, therefore; His understanding and encircling is impossible and out of question.

And the meaning of view and see is, that the eye would know something as it is. So, the thing which will be of dimension it's seeing and viewing will be in dimension. And the thing which will not have dimension its seeing will be without dimension. Those people who do not do, difference in seeing and encircling they, due to their ignorance get deviated.

Hence if the viewing of Almighty Allaah was impossible then Hazrat Moosaa (*Salutations on him*) would have not asked for it. رَبِّ أَرِنِي أَنْظُرَا لَيْتِكَ (O My Creator show me Your Appearance that I may see) and in its answer فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي (If this mountain remained steadfast in its place then you will also see Me) (*Al Qur'aan, chapter, Al Araaf, verse 143*) would have not be stated rather it would have been stated like this لَنْ يَرَانِ أَحَدٌ (No one can see Me at all) or لَنْ أُرَى (That I cannot be seen at all). Therefore, Almighty Allaah attached His Viewing on the mountain if it remained firm. And firmness of the mountain is a possible action, it is not out of question therefore, the Seeing of Allaah also becomes possible it did not become out of question. Because the thing which is attached on possible action that is also possible it is not absurd. So, the Seeing of Allaah which has been attached on to the firmness of mountain, became possible. It is learnt, those people who state Seeing Allaah as absurd their statement is wrong.

It is proven from these correct evidences that undoubtedly the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw Almighty Allaah without a veil and had conversation without any mediation.

کس کو دیکھا یہ موسیٰ سے پوچھے کوئی آنکھوں والوں کی ہمت پہ لاکھوں سلام  
**Kis Ko Daykhaa Yeh Moosaa Say Poochhay Koe**  
**Aaankhoñ Waaloñ Ki Himmat Peh Laakhoñ Salaam**  
(A'laa Hazrat)

Whom did you see, someone may ask this from Moosaa  
Multitudinous salutations be on the courageousness of the one with  
such eyes

Hazrat Shaah Abdul Azeez Saahib Muhaddis Dehlvi (*Allaah have mercy on him*) says:

رسول علیہ السلام مطلع است بہ نور نبوت  
 بردین ہرمتدین بدین خود کہ در کدام درجہ  
 از دین من رسیدہ و حقیقت ایمان او  
 چیست و حجابے کہ بداں از ترقی محبوب  
 مانده است کدام است پس اومی شناسد  
 گناہان شمار او در جات ایمان شمار او اعمال  
 بد و نیک شمار او اخلاق و نفاق شمارا، لہذا  
 شہادت او در دنیا بحکم شرع در حق امت  
 مقبول و واجب العمل است۔

(تفسیر عزیزی، ج ۱، ص ۲۳۶)

The Prophet (*Salutations on him*) with his Luminance [*Noor*] of Prophet-hood knows the religion of every religious, that he is in which stage of religion person, what is the reality of his belief and which veil is hindering in his progress. Hence the Prophet (*Salutations on him*) knows and recognises your sins, your status of faith, your virtuous and bad deeds and your good character and fallacy [misleading notion]. Therefore, his witnessing in the world in accordance to the Islaamic Law [*Sharee'ah*] is accepted and necessary to be acted upon in the favour of followers [*Ummah*].

(*Tafseer-e-Azeezi: vol-1, pg. 236*)

The Chief of the Narrators [*Shaiekhul-Muhaddiseen*], Shaiekh Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on him*) says:

باچندیں اختلاف و کثرت مذاہب کہ در  
 علماء امت است یک کس را دریں مسئلہ  
 خلاف نیست کہ آنحضرت صلی اللہ علیہ وسلم  
 بحقیقت حیات بے شائبہ مجاز تو ہم تاویل  
 دائم و باقیست و بر اعمال امت حاضر و  
 ناظر است (حاشیہ اخبار الانبیاء)

Even beside disagreements and many beliefs, but in this matter the scholars of the Nation [*Ummah*] not even a single one has any disagreement that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is without any doubt, suspicion, superstition and elucidate is alive forever, is everlasting and existing. And is Haazir [is present] and Naazir [is viewing] on the deeds of the Nation [*Ummah*].

(*Makaateeb-e-Shaiekh Footnote Akbaar ul Akhyaar, pg. 155*)

Hazrat Shaah Abdul Haqq and Shaah Abdul Azeez Muhaddis Dehlvi (*Allaah have mercy on them*) are those approved personalities whose every saying is required to be accepted, the knowledgeable and wise

people are well aware of their knowledge, wisdom and abstinence [piety]. This saying of these respected people that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is witnessing everything with the Luminance [*Noor*] of Prophet-hood, is what a great and clear evidence of the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) being *Haazir* and *Naazir*. In other situation will have to say that these respected people have said this without any research. (*Ma'aazal Laah*) [I seek Allaah protection].

Well, the Prophet, Full of light [*Huzoor Pur Noor*] (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Leader of all the Prophets and the Messengers [*Saiyyidul Añmbiyaa Wal Mursaleen*] the greatness of his humble slaves is this, that Hazrat Ghaus-us Saqalaien [the Redressers of the Seekers] (*Allaah be pleased with him*) says:

وَ عِزَّةَ رَبِّي أَنَّ السُّعْدَاءَ وَالْأَشْقِيَاءَ  
 يُعْرَضُونَ عَلَيَّ وَإِنَّ عَيْنِي فِي اللُّوحِ  
 الْبَحْفُوظِ وَأَنَا غَائِضٌ فِي بَحَارِ عِلْمِ اللَّهِ  
 (زبدۃ الآثار و ہجۃ الاسرار، ص ۲۲)

I oath on the Honoured Creator, undoubtedly fortunate [*Su'adaa*] and unfortunate [*Ashqiyaa*] are presented to me and my eyes see in the Preserved Tablet [*Lauh-e-Mahfooz*]. I am diving in the ocean of the Knowledge of Allaah.

(*Zubdatul Aasaar, Bahjatul Asraar, pg. 22*)

Hence said,

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَنَعًا كَخَزْأَةٍ عَلَى حُكْمِ الْإِصْبَاحِ  
 (قصیدہ غوثیہ)

(*Qaseedah Ghausiyah*)

I see all the cities of Allaah as if they are a mustard seed on my palm

Hazrat *Imaam-e-Rabbaani Mujaddid Alf-e-Saani* [Reviver of the second Millennium] Shaiekh Ahmad Sarhindee (*Allaah have mercy on him*) says:

"I see in the Preserved Tablet [*Lauh-e-Mahfooz*]"

(*Tafseer-e-Mazharee, vol-5, pg. 200*)

The Chief of the Erudite [Saiyyidul Aarifeen] Maulana Ruum (Allaah have mercy on him) says:

لوح محفوظ است پیش اولیاء از چه محفوظ است محفوظ از خطا

**Lauh e Mahfoozast Paysh-e-Auliya  
Az Cheh Mahfoozast Mahfooz Az Khataa**

The sacred Tablet is in front of the Auliya  
And whatever is preserved in it, that is saved from inaccuracy

Hazrat Khawaaajah-e-Khawaaajaan Bahaa-ud-deen Naqshband  
(Allaah have mercy on him) says.

حضرت عزیزاں علیہ الرحمۃ والرضوان می گفتہ اند کہ زمین در نظر این طائفہ چوں سفرہ ایست و مامی گوئیم چوں روئے نا خنست هیچ چیز از نظر ایشان غائب نیست (نجات الانس، ص ۳۴۸)

As Hazrat Azeeraan (Allaah have mercy on him) says, that the earth in front of the group of Saints [Auliya] is like a food-mat [Dastar Khaawn]. And we say, the whole world is in front of them as if the surface of a nail, nothing is hidden from their vision.

(Nafhaatul Uns: pg. 348)

The Chief of the Narrators [Shaiekh-ul-Muhaddiseen], Imaam Jalaal-ud-deen Suyooti (Allaah have mercy on him) narrates in Jaame Kabeer, Tibraani: 3367 and Abuu Nu'aim has narrated from Hazrat Haaris Ibne Maalik Ansaari, which has also been expressed by Maulana Ruum in the first chapter of Masnavi Shareef, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said one day to his Companion Hazrat Zaied (Allaah be pleased with him):

گفت پیغمبر صبح زیدرا کیف اصحت اے رفیق باصفا

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said one day at the time of morning to Zaied, O sincere companion, in which condition you started your morning

گفت عبدا مومنا بازش بگفت کونشان از باغ ایماں گر شگفت

He said in the condition of a Mu'min worshipper then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, if the garden of faith is open then what is its sign

گفت خلقات چوں بہ بیند آسماں من بہ بینم عرش را با عرشیاں

He said, creation only sees the sky, I see the Throne [Arsh] along with the dwellers of Arsh

ہشت جنت ہفت دوزخ پیش من ہست پیدا ہم چوبت پیش شمن

The eight paradise and the seven hell are presented like this in front of me as the statues are in front of the worshipper of statue

یک بیک وامی شناسم خلق را ہم چو گندم من ز جو در آسیا

I recognise the creation one by one, like in the factory of grinding [mill] you can differentiate between wheat and barley

کہ بہشتی کیست و بیگانہ کی است پیش من پیدا چو مار و مائی ست

Who is the dweller of paradise and who is the cursed one. They are separate in front of me like the snake and the fish

اہل جنت پیش چشمم ز اختیار در کشیدہ یک بہ یک رادر کنار

The dwellers of Paradise in front of my eyes are embracing each other with fondness

کرشد این گوشت زبانیگ آہ آہ از حنین و نعرۃ وا حسرتا

My these ears have become deaf by the voice of the sigh [haa'ay], sigh [haa'ay], by the dwellers of hell and by screaming and crying and the slogans of exhalation [sign regrets]

یا رسول اللہ بگویم سر حشر در جہاں پیدا کنم امروز نشر

O Prophet of Allaah, should I say the secret of the Day of Resurrection, only today should I exhibit all the secrets in the world

ہیں بگویم یا فرو بندم نفس لب گزیش مصطفیٰ یعنی کہ بس

Yes, please say, should I say everything, or should I stay quiet, the respected Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in reply, pressed his lips between his teeth, by which it meant, stay quiet

Now pay attention, when the grandeur of the servants of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is such, that nothing is hidden from them, than what will be the greatness of the Holy Prophet (Sallal



Laahu 'Alaiehi Wa Sallam). Can anything be hidden from the vision of his Prophet-hood? Not at all.

## Benefits

1. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) can see the same way in front, back, below and above.
2. The darkness is not a veil for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), he sees the same way in darkness as in light.
3. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is witnessing the whole world and whatever is about to happen in it, until the Day of Judgement, everything like the palm of hand.
4. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is *Haazir* [All-present] and *Naazir* [All-seeing] and all the inward and outward conditions of the followers are in front of his eyes.
5. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw his Creator [Rabb] with these eyes without veil,

اور کوئی غیب کیا تم سے نہیں ہو بھلا؟

جب نہ خدا ہی چھپا، تم یہ کروڑوں درود

***Aur Koe Ghaieb Kyaa Tum Say Nihaa'n Ho Bhalaa?  
Jab Nah Khudaa Hee Chhupaa, Tum Peh Karoro'n  
Durood***

Precisely, what other unseen can be hidden from you?  
When the Creator [Allaah] did not stay hidden from you, infinite  
blessing on you

6. Is this the *Arsh* [Throne] and the *Farsh* [ground], paradise and the hell, and the Preserved Tablet [*Lauh-e-Mahfooz*] remain in front of the eyes of the Friends of Allaah.

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\* Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is *Haazir* and *Naazir* our believe is this that not physically but spiritually with his blessed body he is in Holy Madinah but with his *Roohaaniyat* and *Nooraaniyat* .....is everywhere. [T/N]

## Sacred Ears (Gosh (Kaan) Mubaarak)

گوش مبارک

دور و نزدیک کے سننے والے وہ کان  
کان لعل کرامت پہ لاکھوں سلام

**Duur o Nazdeek Kay Sunnay Waalay Woh Kaan  
Kaan\*-e-La'al-e-Karaamat Peh Laakhoñ Salaam**  
(A'laa Hazrat)

Those ears which hear from far and near  
Multitude Salutations be on the mine of the remarkable  
jewels of miracles

\* The meaning of "kaan", is ear in Urdu and also mine in Persian.

Both the sacred ears of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were perfect and immaculate. Like the power of vision, Almighty Allaah had bestowed him the miraculous power of hearing of superlative status. And he would hear far and near alike.

Hazrat Abu Zar Ghifaari (Allaah be pleased with him) narrates:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا  
تَسْمَعُونَ (ترمذی: ۲۳۱۲، ابن ماجہ: ۴۱۹۰،  
مشکوٰۃ: ۵۳۴۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "Verily I see what you do not see and I hear what you do not hear".  
(Tirmizee: 2312, Ibne Maajah: 4190, Mishkaat: 5347)

Hazrat Abu Ayyuub Ansaari (Allaah be pleased with him) narrated that as the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went outside at the time of evening, he heard a voice,

فَقَالَ يَهُودُ تُعَذِّبُ فِي قُبُورِهَا  
(بخاری شریف: ۱۳۷۵)

Then he said, that the Jews are being tormented in their graves.  
(Bukhaari Shareef: 1375)

Hazrat Anas (Allaah be pleased with him) narrated that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to Hazrat Bilaal (Allaah be pleased with him):

يَا بِلَالُ هَلْ تَسْمَعُ مَا أَسْمَعُ قَالَ لَا  
وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَسْمَعُ قَالَ أَلَا  
تَسْمَعُ أَهْلَ الْقُبُورِ يُعَذِّبُونَ  
(المستدرک للحاکم: ۱۱۸)

O Bilaal, do you hear what I hear? He replied, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam) I do not hear what you hear. He [the Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] said, "Do you not hear that the dwellers of graves (Jews) are being anguished (and they are bewailing, Alas Ah!).  
(Al Mustadrik Lil Haakim: 118)

Hazrat Abdul Laah Bin Abbaas and Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrated that we were present in the court of

Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), all of a sudden he raised his sacred head and said, "Wa'laikum Us Salaam Wa Rahmatul Laah".

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ

فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ مَا هَذَا قَالَ  
مَنْ جَعَلَ بَنِي أَبِي طَالِبٍ فِي مَلَأَةٍ مِّنَ  
الْمَلَائِكَةِ فَسَلَّمَ عَلَيْهِ (مُحَمَّدٌ بْنُ أَبِي  
ص ٢٦١، المستدرک: ٢٩٥، ٢٩٣، ٢٩٤، سبل  
الهدی، ج ١١، ص ١٠٩)

The people present there inquired, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam] whom did you give the reply of salaam? He said, Jaaffar Bin Abee Taalib was passing from above with a group of angels, he presented salaam to me, which I replied.

(Khasaa'is-e-Kubraa, vol-1, pg. 261, Al-Mustadrik: 4945, 4938, Subulal Huda, vol-11, pg. 109)

Ummul-Mu'mineen Hazrat Maiemoonah (Allaah be pleased with her) narrated: That one night the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was residing in my home. As usual he woke up for Tahajjud Salaah and went to the place of doing ablution [wuzu].

فَسَبَّحْتُهُ يَقُولُ فِي مُتَوَضَّأٍ لِّبَيْتِكَ لَبَّيْكَ  
لَبَّيْكَ نَصْرَتُ نَصْرَتِكَ فَلَمَّا خَرَجَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ  
يَا رَسُولَ اللَّهِ سَبَّحْتَكَ تَقُولُ فِي  
مُتَوَضَّأِكَ لَبَّيْكَ ثَلَاثًا وَنَصْرَتُ ثَلَاثًا  
تُكَلِّمُ إِنْسَانًا فَهَلْ كَانَ مَعَكَ أَحَدٌ فَقَالَ  
هَذَا رَأَيْتُ سَبَّحْتُكَ

Then I heard that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said thrice, I reached you and you were helped. When Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came out after doing the ablution [wuzu], then I inquired, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam] I heard that thrice you said Labbaiek [I reached you] and three times Nusirta [you were helped] as if you were talking to some person. Was there anyone with you? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that, this Raajiz was asking for help from me.

Note: Though at that time, Raajiz was in Makkah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was in Madinah, but the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) heard his plea and assisted him.

The actual story is, during the Treaty of Hudaibiyah [Peace Treaty] Bani Bakr was responsible from the Quraish's side and Khuzaa'ah was responsible from the side of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The trust was on this promise that for the next ten years there will be no mutual war. But the Quraish broke this agreement and decided to kill the Muslims with the support of Bani Bakr and others.

(Al-Isaabah pg. 5851, Subulal Huda War Rashaad, vol-5, pg. 202, Tabrani Sagheer, pg. 968)

At that time Hazrat Umar Bin Saalim Raajiz cried out for help from Makkah Mukarramah and asked for help from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). In reply to this he (Sallal Laahu 'Alaiehi Wa Sallam) said three times "Labbaiek" and three times by saying "Nusirta" [you were helped].

Therefore, afterwards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) invaded Quraish and Makkah was conquered hence this was the manifestation of evident and hidden help.

Hazrat Abu Dardaa (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

لَيْسَ مِنْ عَبْدٍ يُصَلِّيَ عَلَيَّ إِلَّا بَلَغَنِي  
صَوْتُهُ حَيْثُ كَانُ قُلْنَا وَ بَعْدَ وَفَاتِكَ  
قَالَ وَ بَعْدَ وَفَاتِكَ إِنَّ اللَّهَ حَرَّمَ عَلَى  
الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ  
(جلاء الافهام، ابن قيم، ص ٤٣، طبرانی: ٥٨٩،  
سبل الهدی والرشاد، ج ١٢، ص ٣٥٨)

There is not a single person who recites Durood upon me, but his voice reaches me. (Meaning, I hear his voice). No matter where ever he may be. The companions inquired, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), (you will also hear) after departing? He (Sallal Laahu 'Alaiehi Wa Sallam) said, and also after departing because Allaah has made forbidden [Haraam] on the earth to eat the bodies of Prophets.

(Jialaa ul Afhaam, Ibne Qaieyyim, pg. 73, Tibraani: 589, Subulal Huda War Rashaad, vol-12, pg. 358)

In the discourse [Khutbah] of the sacred *Dalaa'ilul-Khaieraat* it is written:

قَبِلَ رَسُولُ اللَّهِ أَكْرَأَيْتَ صَلَوةَ الْبُصَلِّينَ  
عَلَيْكَ مِمَّنْ غَابَ عَنْكَ وَمَنْ يَأْتِي  
بَعْدَكَ مَا حَالُهَا عِنْدَكَ فَقَالَ أَسْبَغُ  
صَلَوةَ أَهْلِ مَحَبَّتِي وَأَعْرِفُهُمْ (دلائل  
الخيرات ص ٥٣، مطبوعه مطبع كريبى، بمبئي)

It was inquired from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that from your observation what is the situation of those who recite Durood upon you from distance and the Durood of those who will come later? So, He (Sallal Laahu 'Alaiehi Wa Sallam) replied, "I hear myself the Durood of the ones who love, and I recognise them."

(*Dalaa'ilul-Khaieraat*: pg. 35, printed Matba-e-Kareemi, Bombay)

Hazrat Abu Bakr Muhammad Bin Umar (*Allaah be pleased with him*) says that:

كُنْتُ عِنْدَ ابْنِ بَكْرٍ بْنِ مُجَاهِدٍ فَجَاءَ  
الشَّيْبِيُّ فَقَامَ إِلَيْهِ أَبُو بَكْرٍ بْنُ مُجَاهِدٍ  
فَعَانَقَهُ وَقَبَّلَ بَيْنَ عَيْنَيْهِ فَقُلْتُ لَهُ يَا  
سَيِّدِي تَفْعَلُ هَذَا بِالشَّيْبِيِّ وَأَنْتَ وَ  
جَبِيْعٌ مِّنْ بَغْدَادٍ يَتَصَوَّرُ أَنَّكَ مُجَنُّونٌ  
فَقَالَ لِي فَعَلْتُهُ بِهِ كَمَا رَأَيْتَ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَّ بِهِ وَذَلِكَ أَنِّي  
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فِي الْمَنَامِ وَقَدْ أَقْبَلَ الشَّيْبِيُّ فَقَامَ إِلَيْهِ  
وَقَبَّلَ بَيْنَ عَيْنَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ  
أَتَفْعَلُ هَذَا بِالشَّيْبِيِّ فَقَالَ هَذَا يَقْرَأُ  
بَعْدَ صَلَواتِهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ

I was with Abu Bakr Bin Mujaahid so Shiblee came. Abu Bakr Bin Mujaahid stood up for his respect and shook hands with him and kissed him in between both his eyes. So, I said, O my master, you do like this with Shiblee even though you and all the people of Baghdaad consider him insane? So, he [Abu Bakr] replied, "I have treated Shiblee the same way as I have seen the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) treating him. And that is, I have seen in my dreams that this Shiblee came in the gathering of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so, he (Sallal Laahu 'Alaiehi Wa Sallam) stood up for him [Shiblee] and kissed him in between both his eyes. Thus, I inquired, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam) you do

أَنْفُسِكُمْ إِلَى إِخْرَافِهَا وَيَقُولُ ثَلَاثَ مَرَّاتٍ  
صَلَّى اللَّهُ عَلَيْكَ يَا مُحَبَّدُ قَالَ فَلَمَّا  
دَخَلَ الشَّيْبِيُّ سَأَلْتُهُ عَمَّا يَذْكُرُ بَعْدَ  
الصَّلَوةِ فَذَكَرَ مِثْلَهُ  
(جلاء الانهاهم، ابن قيم، ص ٢٩٤)

this way with Shiblee [he is insane]? The beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied that this Shiblee after every Salaah recites, [Laqad Jaa'ukum Rasoolum Min Anfusikum] (Holy Qur'aan, chapter At Taubah, verse 128) till the end of the chapter [Surah] and then says thrice, "صلى الله عليك يا محمد!" [Sallal Laahu 'Alaieka Yaa Muhammad] Hazrat Muhammad Bin Umar says, I asked Shiblee so, he verified it and explained the same way as I had heard it.

(*Jilaaul Afhaan, Ibne Qaieyyim*, pg. 297)

The Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) states that Almighty Allaah says:

Whoever has enmity with My friend [Walee], I have given him the challenge of war. And the deeds by which a worshipper attains nearness to Me, the most liked amidst them is fulfilling the obligatory deeds and My worshipper always keeps attaining closeness to Me with *Nawaafil* [voluntary salaah/deeds].

حَتَّىٰ أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَبْعَهُ  
الَّذِي يَسْمَعُ بِهِ وَبَصَرُهُ الَّذِي يُبْصِرُ بِهِ  
وَيَدُهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلُهُ الَّتِي  
يَنْشِي بِهَا (بخارى شريف: ٦٥٠٢)

Until here that I make him My Beloved and when I make him My Beloved then I become his Sam'a [ears], by which he hears. I become his Basar [eyes] by which he sees, and I become his hands by which he holds, and I become his feet by which he walks.

(*Bukhaari Shareef*: 6502)

The meaning of this, Hadees is certainly not this that Allaah dissolves in the worshipper or the bondsman become the Deity?



Or his parts, ears, eyes, hands and feet etc., become the Deity [Allaah], *Ma'aazal Laah* [I seek Allaah's protection]. Then what is the meaning of it?

Some less intelligent explain the meaning of this as, that person becomes pious, then he does not see any bad or unlawful thing with his eyes, does not hear any bad talk with his ears, does not do any bad action with his hands, does not go for any bad work by walking on his feet then he does everything according to the *Shari'ah*.

To explain this meaning of the *Hadees* is absolutely wrong and an evidence of less intelligence. Because the words of the *Hadees* are *فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ الْخَلْقَ* these Meaning, when I make him My beloved then I become his *Sam'a* [ears], by which he hears. By this it is clearly proven that you get this status after being the Beloved. And to be pious, to safeguard from evil deeds and *Taqwaa* [to adopt piety], is mandatory before being the Beloved. It has been stated: *فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ* (Holy Qur'aan, chapter At-Taubah, verse 96) Then undoubtedly, Allaah will not be pleased with the *Faasiq* [disobedient] people And said, My Beloved say, *فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ* O people, you should follow (only then) Allaah shall love you. (Holy Qur'aan, chapter Aal-e-Imraan, verse 31) It is learnt, to be good, and to acquire the status of the Beloved by absolute following of the Prophet is first, without this it is impossible to attain the status of the Belovedness and you get this status after being the loved one. Which is the result and the fruit of piety, nearness, voluntary *Salaah* and being Beloved. Then that bondsman becomes the manifestation of the Attributes of Allaah and reaches the status of the Excellence of humanity for which he was created. Becomes a persona of *تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ* [Beautify your conduct with the Conduct of Almighty Allaah (*Akhlaaqil Laah*)].

Then the Radiance of the Attributes of Almighty Allaah are evident in him so he can hear the voice of far and near and can see from far and near, and can do *Tasarruf* [Power of Sway] far and near in difficulty and ease. Like it is explained in the summary of this *Hadees* by Imaam Fakhr-ud Deen Raazi (*Allaah have mercy on him*) who says:

وَكَذَلِكَ الْعَبْدُ إِذَا وَاظَبَ عَلَى الطَّاعَاتِ بَدَلَ النِّقَمِ الَّذِي يَقُولُ اللَّهُ تَعَالَى كُنْتُ لَهُ سَمْعًا وَبَصَرًا فَإِذَا صَارَ نُورُ جَلَالِ اللَّهِ سَمْعًا لَهُ سَمِعَ الْقَرِيبَ وَالْبَعِيدَ وَإِذَا صَارَ ذَلِكَ النُّورُ بَصَرًا لَهُ رَأَى الْقَرِيبَ وَالْبَعِيدَ وَإِذَا صَارَ ذَلِكَ النُّورُ يَدًا لَهُ قَدَرَ عَلَى التَّصَرُّفِ فِي الصَّعْبِ وَالسَّهْلِ وَالْقَرِيبِ وَالْبَعِيدِ (تفسير كبير، ج ٥، ص ٦٨٨، مصرى)

And the same way when a worshipper establishes continuity on good deeds then he reaches that status for which Almighty Allaah has said *كنت له سمعاً وبصراً* [I become his eyes and ears]. When the Luminance of the Might of Allaah becomes his ears, then he starts hearing the voices of near and far, and when this same *Noor* of the Might of Allaah becomes his eyes, then he can see near and distant things, when this Luminance of the Might of Allaah becomes his hands then in ease and difficulty far and near he obtains the power of doing *Tasarruf* [using the power of Sway].

(Tafseer-e-Kabeer, vol-5, pg. 688)

When the status of the Friends of Allaah [*Auliya Allaah*] is such, than what will be the status of the Peer of the Realm of the Universe [*Sarwar-e-Kaa'inaat*], Beloved of the Creator of the Universe [*Habeeb-e-Khaaliq-e-Kaa'inaat*], Respected Ahmad-e-Mujtabaa, Muhammad-e-Mustafaa, Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who is, the Chief of all the Prophets [*Saiyyiddul Mursaleen*], and the Beloved of the Creator of the Universe [*Habeeb-e-Rabb-ul Aalameen*]; does he not hear the voices of far and near? Does he not see far and near? Does he not do *Tasarruf* [Power of Sway] in ease and difficulty, far and near? Yes, yes, he certainly listens and also sees.

سننے ہیں دیکھتے ہیں سمیع و بصیر ہیں منکر کو ہے وعید عذاب شدید کا

**Suntay Hayñ Daykhtay Hayñ Samee-o-Baseer Hayñ  
Munkir Ko Hai Wa'eed Azaab e Shadeed Kaa**

He (*Sallal Laahu 'Alaiehi Wa Sallam*) listens,  
He sees, he is *Samee* [Listener] and *Baseer* [Viewer]

This is a promise of immense wrath for the deniers [non-believers]

Muftee Abdul Haiey Saahib Lakhnavi says, that Hazrat Abbaas inquired, *Yaa Rasoolal Laah* [Sallal Laahu 'Alaiehi Wa Sallam] what did the moon do with you when you were at the age of forty [40] days? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that the loving mother had tied up my hands strongly and due to this unease, I wanted to cry but the moon would stop me. Hazrat Abbaas asked, you were in those days of only forty days, how did you find this condition? He [Sallal Laahu 'Alaiehi Wa Sallam] replied, the pen would write on the Preserved Tablet [Lauh-e-Mahfooz] I would hear its voice, even though I was in the blessed belly of the mother and the Angels would Glorify [read *Tasbeeh*] of the Creator under the Throne of Allaah [Arsh] and I would hear the voice of their Glorification even though I was in the blessed belly of the mother. [As stated].

(Majmuu'a tul Fataawaa, vol-2, pg. 97, printed Yuusufee Press in Lucknow)

Just pay attention to this Hadees that when the hearing power of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is like this, that while being in the blessed belly of his mother he could hear the sound of the writing of pen on the Preserved tablet [Lauh-e-Mahfooz] and the voices of the Glorification [Tasbeeh] of Angels [Malaaikeh] under the throne of Allaah, then today while being in *Gu'nmbad-e-Khizraa* [the Green Dome of Madinah Munawwarah], he will not listen to the voices of *Durood* and *Salaam*? Definitely, he listens.

Many issues are solved after seeing amazing inventions of today such as Radio, Television, etc. You can hear the sound of spoken voices from a distance of thousands of miles with the Radios then can the Dearest beloved of Allaah, the Most Desired and Most Longed for, who is the source and treasury of Spirituality and *Nooraaniyat* [Luminous Powers] with his spiritual powers cannot hear the sound of our *Durood* and *Salaam*? Definitely, he listens, otherwise in other condition, it will be mandatory to deny spirituality. This is a reality, that in comparison to material power and supremacy, spiritual power and supremacy are much more. Because in the material world we cannot hear without electricity, Telephone, Radio, Television etc. But in the spiritual world there is no need of any of these.

The Peer of the realm of the Universe [Huzoor Saiyyid-e-Aalam] Beloved Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) grandeur is very elevated, the condition of his [Holy Prophet's Sallal Laahu 'Alaiehi Wa Sallam] courtiers is such that the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] himself says:

إِنَّ لِلَّهِ مَلَكًا أَعْطَاهُ أَسْبَاءَ الْخَلَائِقِ  
كُلِّهَا وَهُوَ قَائِمٌ عَلَى قَبْرِى إِذَا مِتُّ إِلَى يَوْمِ  
الْقِيَامَةِ فَلَيْسَ أَحَدٌ مِّنْ أُمَّتِي يُصَلِّي  
عَلَيَّ صَلَوةً إِلَّا سَمَّاهُ بِأَسْمِهِ وَأَسَمِ آبِيهِ  
قَالَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ فَلَأَنْ  
كَذًا وَكَذَا (بخارى فى التاريخ: ٢٨٣١، جلاء  
الافهام ابن قيم، ص ٦٢، خصائص كبرى، ج ٢،  
ص ٢٨٠، سبل الهدى، ج ١٢، ص ٣٥٨)

That undoubtedly there is an angel of Almighty Allaah who has been given the hearing power of all the creatures. And he will remain positioned at my blessed grave from my demise until the Day of Judgement, which ever amidst my *Ummatee* will recite Durood upon me. That Angel will take his name and the name of his father and will say, O Muhammad [Sallal Laahu 'Alaiehi Wa Sallam] so and so, son of so and so has sent Durood on you, this way in these words.

(Bukhaari in Taareekh: 2831, Jilaaul Afhaam Ibne Qaieyyim pg. 62, Al Khasaais-e-Kubraa, vol-2, and pg. 280, Subulal Huda, vol-12, pg. 358)

Therefore, the Chief of the Narrators [Shaiekh-ul-Muhaddiseen] Hazrat Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says:

ذکر کن اورا و درود بفرست بروئے علیہ الصلوٰۃ  
السلام و باش در حال ذکر گویا حاضر است

That whenever you mention the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) send Durood to the Prophet, and

Note: The reciter of *Durood*, before sending *Durood* o *Salaam* to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) does not announce his own name and the name of his father, or in which ever voice he reads but the appointed angels on the grave of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) not only listens to his voice but also knows him and his father. When he the appointed angel at the holy grave of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has such powers then imagine the powers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself. The one due to whom he got this power imagine how much Power Almighty Allaah must have given to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). *Kaukab Ghufira Lahu*

پیش تو در حالت حیات و می بینی تو اورا  
متادب باجلال و تعظیم و ہیبت و حیا و بداں  
کہ وے صلی اللہ علیہ وسلم می بیند و می شنود کلام ترا  
زیرا کہ وے صلی اللہ علیہ وسلم متصف است  
بصفات الہیہ و یکے از صفات الہی آنست  
کہ اَنَا جَلِیْسُ مَنْ ذَکَرَنِی  
(مدارج النبوة، ج ۲، ص ۶۲۱)

remain as if the Prophet is present  
infront of you in a living condition,  
and you see him, stay with respect,  
honour, reverence, fear and modesty.  
And believe that the Holy Prophet  
(Sallal Laahu 'Alaiehi Wa Sallam) sees you  
and listens to your words. Because  
the Holy Prophet [Sallal Laahu 'Alaiehi  
Wa Sallam] possesses the Attributes of  
Allaah. And one Attribute of Allaah is  
this, He is present with the one who  
Glorifies Him [Zaakir].

(Madaarijun-Nubuwwat, vol-2, pg. 621)

مصطفیٰ آئینہ روئے خداست منعکس در وے ہمہ خوائے خداست

**Mustafaa Aaeenah-e-Roo'ay Khudaast**  
**Mun'akis Dar Wai Hamah Khuu'ay Khudaast**

(Dr. Iqbaal)

Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) is the mirror of the Divine  
Appearance of Allaah

All the Qualities of Allaah are reflected by him

## Benefits

1. The seeing power and the hearing power of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is not like any common human.
2. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) hears from near and far the same way and can see from near and far the same way.
3. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) hears the voice of everyone who recites the Durood and will keep on hearing until the Day of Judgement.
4. After every Salaah reading this Durood, (Sallal Laahu 'Alaiehi Wa Sallam), is much liked by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And the one who reads it gets that honour which Hazrat Shiblee received.
5. It is unanimously agreed that all the respected Prophets, esteemed Friends of Allaah [Auliyyaa-e-Kiraam] are alive in their graves and they are given provision. Also, they perform the sacred actions like they did in the world.
6. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Manifestation of the Attributes of Allaah. The Manifestation of the Attributes of Almighty Allaah is done by the personality of Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam).

## Sacred Sweet Lips and the Sacred Teeth

(Lab-e-Sheereen Wa Dandaan-e-Mubaarak)

لب شیریں و دندان مبارک

پتی پتی گل قدس کی پتیاں  
ان لبوں کی نزاکت پہ لاکھوں سلام

**Patlee Patlee Gul-e-Quds Kee Pattiyaan  
Unn Laboñ Kee Nazaakat Peh Laakhoñ Salaam**

Thin and delicate petals of the holy flower  
Infinite salutations be on the tenderness of those elegant lips

جن کے گچھے سے لچھے جھڑیں نور کے  
ان ستاروں کی نزہت پہ لاکھوں سلام

**Jin Kay Guchchhay Say Lachchhay Jharayñ Noor Kay  
Unn Sitaaroñ Kee Nuzhat Peh Laakhoñ Salaam**

(A'laa Hazrat)

Whose clusters of pearls continuously radiate Luminance [Noor]  
Multitudinous salutations be on the spotless radiance of those stars  
[blessed teeth]

The sacred lips of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were very beautiful and reddish in colour. The sacred front teeth were apart, bright and shining. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would say something, luminance [Noor] could be seen coming out from his former teeth. And when he would smile, even the walls would shine. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never yawned. Even though the sacred teeth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were very beautiful and shiny, still he would take a lot of care to keep his teeth clean. It has been narrated in various Ahaadees that the Holy Prophet Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) would never go for any prayer until, he would use the Miswaak [A special soft stem of a tree used for cleaning teeth]. And whenever he would return home from somewhere, the first thing he would do was to clean his teeth with Miswaak. All this was to teach the Ummah [Followers]. Therefore, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, always use Miswaak because it is a cause of cleaning the mouth and the pleasure of Almighty Allaah. Moreover, he said, that the two rak'at which are offered after using Miswaak are better than seventy [70] rak'at without Miswaak.

Hazrat Ibne Abbaas (Allaah be pleased with him) narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْذَحَ الثَّنَائِيَيْنِ إِذَا تَكَلَّمَ رُءْيَى كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ ثَنَائِيَاهُ (دارمی: ۵۹، مشکوٰۃ: ۵۷۹۷، سبل الہدی، ج ۲، ص ۳۲)

The front sacred teeth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were apart. When he would say something, Luminance [Noor] would come out from his teeth.

(Daarami: 59, Mishkaat: 5797, Subulal Huda, vol-2, pg. 32)

Hazrat Abu Huraierah (Allaah be pleased with him) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَحَّكَ يَتَلَكَّؤُ فِي الْجُودِ (خصائص الکبری، ج ۱، ص ۸۴، جمع الوسائل، ج ۲، ص ۱۵، سبل الہدی، ج ۲، ص ۱۲۱)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would smile cheerfully [smile full blown], \* [the rays of Noor [luminance] would come out of the teeth] by which the

\* We are using the word smile as they are of several kinds. Smiling with tight lipped, smiling with exhibiting teeth, etc., without loud voice. [Translator]



walls would shine.

(Khasaa'is-e-Kubraa, vol-1, pg. 84, Jam' ul Wasaail, vol-2, pg. 15, Subulal-Hudaa, vol-7, pg. 121)

Hazrat Abdul Laah Bin Haaris (Allaah be pleased with him) narrates:

مَا كَانَ ضَحِكُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا تَبَسُّمًا

(ترمذی کتاب المناقب: ۳۶۴۲)

The Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) laughing was not but a smile blown.

(Tirmizee Kitaabul Mana'iqib: 3642, Subulal-Hudaa, vol-7, pg. 121)

Meaning, often it would only be a slight smile and smiling. And sometimes such conditions and incidents would also take place that, He would smile so much that his, teeth would be visible [full blown] therefore,

Hazrat Abdul Laah Bin Mas'ood (Allaah be pleased with him) narrates, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that, I identify that person very well, who will be the last one to come out of hell. He will be such a person who will come out dragging on ground. He will be told to enter paradise. He will go and see that all places of the floors have been occupied with people. He will come back and say, O my Creator, people have occupied all the places. Now, there is no empty space. It will be said to him, [by Allaah] you remember that world in which you lived, and how big it was? He will say, I remember. It will be said to him [by Allaah] alright make some wish what do you want? He will tell his wish. It will be said to him [by Allaah]:

فَإِنَّ لَكَ الدُّنْيَ تَبَيَّنَتْ وَعَشْرَةَ أَصْعَافِ الدُّنْيَا قَالَ فَيَقُولُ أَتَسْخَرُ مِنِّي وَأَنْتَ الْمَلِكُ قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ

All your wishes are bestowed, and you are given ten times more than all the world. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, that person will say, O' Allaah You, even after being the King with [the] Greatest Grandeur, [is] joking with me? Ibne Mas'ood says, that I saw the Holy Prophet

(جمع الوسائل، ج ۲، ص ۱۹، سبل الهدى، ج ۷، ص ۱۲۲)

(Sallal Laahu 'Alaiehi Wa Sallam) on these words of this person, smiled so much that his teeth were visible.

(Jam'ul Wasaail, vol-2, pg. 19, Subulal-Hudaa, vol-7, pg. 122)

Allaah, Allaah! Just pay attention to this sacred Hadees, and try to imagine the uncountable Rewards, Honour, endless Mercy and Graciousness of Almighty Allaah. When on such a person who was the last one to be taken out of hell, by which it is proven that he is the most sinful, was bestowed with so much blessings that he could not believe it. And with immense humbleness and humility he was thinking that, where am I a degraded bondsman and where such blessings and gratitude. I can never be worthy of this. As if, this is a rediculed. But what does he know that He [Allaah] is the Sovereign, the Giver of Uncountable Mercy and Blessings. And this can also happen that he had said by thinking that there is no place left in paradise and You [Allaah] are bestowing ten times more than the whole world, this is a strange wittiness, which is certainly not Worthy of Your Grandeur. And as the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was witnessing all this, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) expressed pleasure at his answer and the Graciousness and Blessing of Almighty Allaah. In any case the laughing of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would often be a smile and sometimes such that his sacred teeth would be visible. But the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never laughed loudly.

And sometimes the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would also do cheerful disposition and fun with his sacred companions but this cheerful mood and delight would not be such that it would be against His [Sallal Laahu 'Alaiehi Wa Sallam]'s honour and grandeur. If the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had not done this, then his awe, dignity and prestige which was a lot, it would have created a hindrance for the companions in the way of gaining benefit. He would conduct this [beautiful] act to maintain and develop pleasant relationship with each other. Mutual

understanding, devotion and love would increase and there would be frankness in mutual question and answer. Moreover, the door of humour, convenience and delight would open for the Ummah. But remember this, that such fun and humour which would be a cause of hardening your own heart or it would stop one from the Remembrance of Allaah, or it would be a cause of hurting someone or it would degrade the respect and honour of the human, it is not allowed.

The respected Companions of the Holy Prophet (Allaah be pleased with them) said:

إِنَّكَ تَدْعِبُنَا يَا رَسُولَ اللَّهِ؟ قَالَ إِنْ لَا أَقُولُ إِلَّا حَقًّا (درمنثور، ج ۶، ص ۱۲۲، جمع الوسائل، ج ۲، ص ۲۸، ترمذی: ۱۹۹۰)

Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), you also do joyfulness with us? He [Sallal Laahu 'Alaiehi Wa Sallam] replied, Yes! But even at that time I do not say anything except the truth.

(Durr-e-Mansuur: vol-6, pg. 122, Jam'ul Wasaail vol-2, pg. 28, Tirmizee: 1990)

Therefore, once the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] humourously said to Hazrat Anas (Allaah be pleased with him) يَا ذَا الْأُذُنَيْنِ (O, the one with two ears) (Jam'ul Wasaail, pg. 24, vol-2, Tirmizee: 1992, Subulal Huda, vol-7, pg.123). It is obvious he [Hazrat Anas (Allaah be pleased with him)] had two ears. The statement was also not wrong, and humour was also done. Similarly, a person humbly requested the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for any animal for riding. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, we will give you the baby of a female camel. The man requested, Yaa Rasoolal Laah [O' Prophet of Allaah (Sallal Laahu 'Alaieka Wa Sallam)] what will I do with the baby of a female camel (I need it for riding). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, is there any camel that is not the baby of a female camel?

(Jam'ul Wasaail pg. 28, vol 2, Subulal Huda, vol-7, pg.113)

Similarly, an elderly woman came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and requested that, Yaa Rasoolal Laah, (Sallal Laahu 'Alaieka Wa Sallam) pray to Allaah that He would let me enter Paradise. The Holy Prophet (Sallal Laahu 'Alaiehi

Wa Sallam) said, إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا عَجُوزٌ Any elderly woman will not enter Paradise. She started crying and went back. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to the companions, tell her she will not enter Paradise in the state of being old, rather she will go in to Paradise in such a condition that she will be young.

(Jam'ul Wasaail pg. 31, vol-2, Subulal Huda, vol-7, pg.116)

Likewise, there was a Bedouin [villager] companion his name was "Zaahir". Whenever he came in the respected presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he would bring vegetables, fruits and flowers etc., things of the village and present them like a gift. While the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would also give him provisions and gifts of the city etc. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would say, that Zaahir is a forest [village] for us and I [Sallal Laahu 'Alaiehi Wa Sallam] am a city for him. Meaning, we are benefitted from him by receiving things from the forest and he is benefitted by Me [Sallal Laahu 'Alaiehi Wa Sallam] by receiving things from the city. He [Sallal Laahu 'Alaiehi Wa Sallam] kept a special love for him. Though in accordance to visual appearance he was not good-looking. Once while standing in some place Zaahir was selling those things which he would bring from the village by chance the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also came there and suddenly from behind kept His [Sallal Laahu 'Alaiehi Wa Sallam] both hands on Zaahir's eyes and held him. He [Zaahir] said, who is this, leave me? But by the coolness and the fragrance of the hands he recognised that this is the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so he slightly moved his chest a little back and touched His [Sallal Laahu 'Alaiehi Wa Sallam] blessed chest and started rubbing him strongly (as a relic) and started receiving benefit and mercy from the treasures of blessings. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, who is there, who will buy this slave?

Hazrat Zaahir (Allaah be pleased with him) said, Yaa Rasoolal Laah (O Prophet of Allaah (Sallal Laahu 'Alaieka Wa Sallam) if you will sell me, then you will get a very cheap and small price for me.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكِنَّ عِنْدَ اللَّهِ كَسْتٌ بِكَاسِدٍ أَوْ قَالَ أَنْتَ Thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, No, you are not cheap and undervalued near

عِنْدَ اللَّهِ غَالٍ (جمع الوسائل، ج ۲، ص ۲۹،  
سبل الہدی، ج ۷، ص ۱۱۴)  
Allaah rather you are highly valued.  
(Jam'ul Wasaail, vol-2, pg. 29, Subulal  
Hudaa, vol-7, pg. 114)

جس کی تسکین سے روتے ہوئے ہنس پڑیں اس تبسم کی عادت پہ لاکھوں سلام

**Jis Kee Taskeeh Say Routay Huway Hañs Parayñ  
Uss Tabassum Kee Aadat Peh Laakhoñ Salaam**

(A'laa Hazrat)

By whose solace the crying ones become cheerful  
Infinite Salutations be on that smiling habit

Hazrat Fazl Bin Abbaas (Allaah be pleased with them) narrated that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was laid in the sacred grave, then I saw his sacred face for the last gaze.

إِذَا رَأَيْتُ شَفَتَيْهِ يَتَحَرَّكُ فَأَدْبَيْتُ أُذُنِي  
عِنْدَهَا فَسَبِعْتُ وَهُوَ يَقُولُ اَللّٰهُمَّ اغْفِرْ  
لِأُمَّتِي فَأَخْبَرْتُهُمْ بِهَذَا فَتَعَجَّبُوا  
بِشَفَقَتِهِ عَلَى أُمَّتِهِ (كنز العمال، جزء الله  
على العالمين، مدارج النبوت، ج ۲، ص ۴۴۲،  
درۃ الناصحين، ص ۷۰، بیروت، فتاویٰ رضویہ،  
ج ۳۰، ص ۱۲۷)

When I saw His [(Sallal Laahu 'Alaiehi Wa Sallam)] sacredly blessed lips were moving, I moved my ears closer and heard, the Holy Prophet [(Sallal Laahu 'Alaiehi Wa Sallam)] was saying, O Allaah, forgive my Ummah. I told all the people who were present there this thing, all of them were astonished at this thoughtfulness of his for the Ummah.

(Hujjatul Laahi Alal Aalameen, Madaarijun-Nubuwwat, vol-2, pg. 442, Durratun Naasiheen, pg. 70, Beirut, Fataawaa Rizviyyah, vol-30, pg. 712, Kanzul Ummaal: 39114)

اس قدر ہم ان کو بھولے ہائے ہائے ہر گھڑی جن کو ہماری یاد ہے

**Iss Qadar Hamm Unn Ko Bhuulay Haa'e Haa'e  
Har Gharee Jin Ko Hamaari Yaad Hai**

Alas Ah, Alas ah! The more we have forgotten Him [(Sallal Laahu 'Alaiehi Wa Sallam)]

The one who [(Sallal Laahu 'Alaiehi Wa Sallam)] remembers us,  
all the time

The distinction of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is very high and elevated and without any doubt he holds truly physical worldly life, like it has been mentioned in the earlier pages. Therefore, if He [(Sallal Laahu 'Alaiehi Wa Sallam)] prays for the forgiveness of His Ummah in His grave then, what is so strange about it. His slaves have received this status and station that by His [(Sallal Laahu 'Alaiehi Wa Sallam)] devotion and following they are alive, and talking even after departing. There are many certified and authentic narrations regarding this, if all of them are quoted then many volumes will be formed. Some narrations are presented to the readers.

Hazrat Abdul Laah Bin Ubaied ul Laah Ansaari (Allaah be pleased with him) said, that I am amidst those people who buried Hazrat Saabit Bin Qaies. When he was buried, then he said, Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the Prophet of Allaah, Abu Bakr is Siddeeq [the truthful], Umar is Shaheed [the Martyred] Usmaan is pious and gracious (Allaah be pleased with them). After hearing this, we saw him, that he was dead.

(Bukhaari in Taareekh 413, Ibne Asaakir, vol-39, 220, Shar hus Suduur, pg. 92)

Hazrat Nu'maan Bin Basheer (Allaah be pleased with him) narrated:

That after the death of Hazrat Zaid Bin Khaarijah (Allaah be pleased with him) when after given a bath he was wrapped in a shroud, he called out, as the cloth was removed from his face he was saying, "Muhammad the Prophet of Allaah, is the Prophet of Ummah, is the Last Prophet [Khaatamun Nabiyyeen], no Prophet will come after him, this is also mentioned in the earlier scriptures, Truly said, Truly said. Again, he said, this is the Prophet of Allaah, As Salaamu Alaieka Yaa Rasoolal Laah Wa Rahmatul Laahi Wa Barakaatuhu." Then he again became dead as he was before".

(Tibraani: 5144, Jamaalul Auliya pg. 39)

Imaam Baiehaqee has narrated it with correct certification from Hazrat Sa'eed Bin Musesayyib Taabi'ee (Allaah be pleased with him) there is addition in the above narration, that Hazrat Zaid Bin Khaarijah has along with the Holy Prophet [(Sallal Laahu 'Alaiehi Wa Sallam)] also given the witness of the truthfulness of Hazrat Abu Bakr Siddeeqe,

Umar-e-Faarooq, and Usmaan-e-Ghani.

(*Dalaa'ilun Nubuwwah of Baiehaqee*, vol-6, pg. 55, *Jamaal ul Auliya* pg. 38, *Tibraani Kabeer*: 5145)

Note: Since before the Caliphate of Hazrat Alee (*Allaah has blessed his face*) he passed away therefore he is not mentioned.

Hazrat Minhaal Bin Amar Taabi'ee (*Allaah be pleased with him*) said:

That Allaah's promise, I saw when the sacred head of Hazrat Imaam Husaien (*Allaah be pleased with him*) was roamed in the streets of Damascus, a person was walking ahead of the head and was reciting chapter Kahf. When he reach this verse,

أَصْحَابُ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (*Al Qur'aan, chapter Kahf, verse 9*). Meaning undoubtedly people of Kahf and Raqeeem were astonishing signs out of My signs, the sacred head said out loud,

أَعْجَبُ مِنْ أَصْحَابِ الْكَهْفِ قَتْلِي وَحَيِّ *"My murder and taking my head to the streets of Damascus is more astonishing than the event of the People of cave."*

(*Khasaais-e-Kubraa*, vol-2, pg. 137, *Sharhus Sudoor*, pg. 88)

Hazrat Abuu Ma'shar (*Allaah be pleased with him*) said, that a person died near us in Madinah Munawwarah. When he was laid down for giving a bath, he suddenly sat up and said, after keeping his fingers on his eyes, Allaah's promise, my eyes have seen, my eyes have seen! My eyes have seen that Abdul Maalik Bin Marwaan and Hajjaaj Bin Yoosuf roll their intestines in fire like the grinder in the hell, and then again as usual he laid down as dead.

(*Sharhus Sudoor* pg. 30, *Tafseer Mawaahibur Rahmaan under the verse #27, chapter Al Fajr, Ibne Asaakir*, vol-12, pg. 200)

Hazrat Abuu Muhammad (*Allaah be pleased with him*) who is amid the students of Al Murwazee, he was given more superiority by "*Khallaal*", on himself says, that I was giving a bath to a dead body, suddenly it caught my hand and said after opening the eyes, "O' Abuu Muhammad, with cleverness gather provision for this time".

(*Taareekh Ibne Ibnun-Najjaar Tafseer, Mawaahib Ur Rahmaan*)

Allaamah Zahabee (*Allaah have mercy on him*) says, that Caliph Waasiq Bil Laah Abbaasi said to the narrator of Hadees, Hazrat Imaam Ahmad Bin Nasr Al-Khuzaa'ee Muhaddis that accept Qur'aan as a creation. He [*Imaam*] denied it, so he murdered him [*Imaam*] and hanged the sacred head; and appointed a person to stay near the head. That person narrates that I saw every night the head of the Imaam Saahib would turn towards the *Qiblah* and recite chapter Yaaseen.

(*Sharhus Sudoor* pg. 88, *Taareekhul Khulafaa*, vol-1, pg. 248, *Siyaru I' laamun-Nubalaa*, vol-3, pg. 168)

Hazrat Ibraaheem Bin Ismaa'eel says that:

When my maternal uncle Ahmad Bin Nasr was murdered then I received the news that in the night his head recites the Qur'aan. One night when the people were sleeping I went there I heard his sacred head read, (العنكبوت) أَحْسِبَ النَّاسُ أَنْ يُتْرَكَ أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (Al Qur'aan, chapter Ankaboot, verse 2) [Are the people in this pride that they will be left alone on their mere saying, that we have accepted belief and that they will not be tested?] After hearing this the hair of my body had reflex erection [goosebumps].

(*Sharhus Sudoor* pg. 88)

Hazrat Ibraaheem Bin Shaiebaan [*Allaah have mercy on him*] says, that once a disciple came to me in Makkah Mu'azzamah and said, "O teacher, tomorrow I will die at the time of *Zuhr* prayers. Here take this one *Deenaar* [gold coin], with half get my grave dug and with the other half give me a shroud. Therefore, when the next day as the time of *Zuhr* came, he came and did the *Tawaaf* [circumambulate] of the Holy Ka'bah and went to lie down at some distance and died.

فَلَمَّا وَضَعَتْهُ فِي اللَّحْدِ فَتَحَ عَيْنَيْهِ  
فَقُلْتُ أَحْيَاءُ بَعْدَ الْمَوْتِ فَقَالَ أَنَا  
مُحِبٌّ وَكُلُّ مُحِبٍّ لِلَّهِ حَيٌّ  
(شرح الصدور ص ٨٦)

So when I laid him down in the grave, he opened both his eyes. Then I asked him, is there any life after death? He said, I am a lover and every lover of Allaah is alive.

(*Sharhus Sudoor* pg. 86)



Hazrat Shaiekh Najm-ud Deen Isfahaani (*Allaah have mercy on him*) says, that we were present at the burial of a person, so when the religious teacher started instructing the gathering,

فَسَبَّحَ النَّبِيَّتَ وَهُوَ يَقُولُ أَلَا تَعْجَبُونَ  
مِنْ مَيِّتٍ يُلْقِنُ حَيًّا  
(شرح الصدور، ص ٨٦)  
Then it was heard from this dead body that it said, so do you not find it strange that the dead-one is instructing the living.  
(Sharhus Suduur pg. 86)

Hazrat Rabee Bin Hiraash and Rib'ee Bin Hiraash (*Allaah be pleased with them*) both brothers were very pious, believers and *Taabi'ee*. They both took an oath, which was, they will not laugh, until they will not know, are they the dwellers of Paradise [*Jannati*]. Thus, they did not laugh during their life but on their death when they were laid down for bath, they started laughing. Which was seen by all the people.

(Sharhus Sudoor, pg. 30, Navavi, Sharh Muslim, Al Haawee Lil Fataawee, Dalaa'ilun Nubuwwah Baiehaqee, vol-6, pg. 455, Khasaais-e-Kubraa, vol-2, pg. 149, Siyarul I'laamun-Nubalaa, vol-4, pg. 361)

And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had informed about them; therefore, Hazrat Huzaiefah (*Allaah be pleased with him*) narrated that I heard the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saying:

يَكُونُ فِي أُمَّتِي رَجُلٌ يَتَكَلَّمُ بَعْدَ الْمَوْتِ  
(خصائص كبرى، ج ٢، ص ١٢٩، سبل الهدى،  
ج ١٠، ص ١١٣، شرح الصدور، ج ١، ص ٤٤)  
There will a person amidst my Ummah who will talk after dying.  
(Khasaais-e-Kubraa, vol-2, pg. 149, Subulal Huda, vol-10, pg. 114, Sharhus Sudoor, vol-1, pg. 77)

Therefore, when Rabee Bin Hiraash after his death suddenly removed the cloth from his face and said, As *Salaamu Alaiekum* and laughed then his brother Rib'ee Bin Hiraash said, O brother, are you alive? He said, no but when I met my Rabb, my Rabb met me with fragrance, flower and with happiness and benevolence. Hence, I have laughed. Now you people should hurry up because the Father of Qaasim [*Abul Qaasim*] (*Sallal Laahu 'Alaiehi Wa Sallam*) is waiting to read the Salaah for me.

(Sharahus Sudoor, vol-1, pg. 77)

When the mother of the all Muslims [*Ummul Mu'mineen*] Hazrat Saiyyidatunaa Aaishah Siddeeqah (*Allaah be pleased with her*) was inquired about this incident, she verified it and said, that undoubtedly the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would say that my one follower will speak after death".

(Khasaais-e-Kubraa pg. 149, vol-2, Subulal Huda, vol-10, pg. 114, Hilyatul Auliya, vol-4, pg. 367, Dalaa'ilun Nubuwwat, Baiehaqi, vol-6, pg. 454, Siyarul I'laamun Nubalaa, vol-4, pg. 362)

During the time of Hazrat Imaam Maalik (*Allaah have mercy on him*) a pious woman passed away in Madinah Munawwarah. The woman who was giving the bath when she reached the special place [vagina] she kept hand on the private part and said, she was what an adulteress [involved in illegal sex]. At that instance, the hand of this woman got stuck there, and it got stuck in such a way, that everyone tried alot to separate her hand from the dead body, but the hand did not separate. In the end, this issue was presented to the Jurists and the Scholars so that they would give some remedy and solution. All of them failed but Imaam Maalik (*Allaah be pleased with him*) said, that the woman who gave the bath should be given the *Hadd-e-Qazaf* punishment [meaning that punishment which the Islaamic Law has kept for the one who places false allegation of adultery [*Zinaa*]]. According to this statement of his, when this woman was given the punishment of [eighty] 80 lashes then her hand got released.

(Bustaanul Muhaddiseen by Shaah Abdul Azeez Muhaddis Dehlvi, pg.15)

Maulana Abdul Haiey Firangi Mahalli says, that amidst my elders when Maulana Izhaar ul-Haqq Lakhnawi passed away, then at the time of his death, he was unable to recite the *Kalimah* with his tongue. At the time, of burial interments the relatives and allies left the dead body, so few of them said sarcastically that, he was seemly very pious but at the time of death he even failed to recite *Kalimah*. Hence as they had only said this much the dead Maulana collected his both legs and in loud voice the name of Allaah started from his tongue.

(Risalah Daar-ul Uloom Deoband, Month of September 1958)

These are few narrations of those people who spoke after their death, before being buried, and to speak after the burial has been in abundance. Hence view this.

Before his death, the Caliph of the Muslims [Ameerul Mu'mineen] Hazrat Abu Bakr Siddeeq [Allaah be pleased with him] said to the Caliph of the Muslims, Hazrat Alee [Allaah has blessed his face] O Alee, when I pass away then give me a bath with your same hands by which hands you gave a bath to the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] and then keep my dead body in front of the sacred room [Hujrah Mubaarak] of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam]. If the door opens and the voice comes from the blessed grave that bring Abu Bakr inside, then you bury me in the sacred room, otherwise bury me in Jannat-tul Baqee the graveyard of the true Muslims [Mu'mineen]. Hence, the respected Companions took him in front of the sacred room, and after presenting salutations they said, Yaa Rasoolal Laah! This is Abu Bakr. Therefore, at that instance the door of the blessed room opened and the voice came from inside the sacred grave,

[Bring the Beloved to the Dearest thus undoubtedly the Beloved is desirous [Mushtaaq] to go towards the Beloved]

أَدْخِلُوا الْحَبِيبَ إِلَى الْحَبِيبِ فَإِنَّ الْحَبِيبَ إِلَى الْحَبِيبِ مُشْتَاتٌ

(Tafseer-e-Kabeer of Raazee, vol-5, pg. 478, Khasaais-e-Kubraa, vol-2, pg. 289, Kanzul Ummaal: 35792)

During the time of the incident of Hurrah, the hearing of the sound of Azaan and Iqaamat from the grave of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] was heard continuously for three days, by Hazrat Sa'eed Bin Musaieyyib [Allaah be pleased with him] and reading Salaah in accordance to it, has already been quoted in the chapter of the Life of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam]. And beside this there are so many incidents that they all cannot be described. \*

\* If you want to see some glimpses of such incidents so read the book "Raah-e-Aqeedat" of my honourable respected father [Allaah be pleased with him]. Kaukab, Ghufira Lahu

Because undoubtedly the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] is alive with his actual and physical life, and his status and grade is also very high and elevated. Some incidents of his real slaves are presented to the readers, by which the status of the spiritual people can be attained.

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with him) said:

أَلْهُومُنْ يُعْطَى مُصْحَفًا فِي قَبْرِهِ يَتْلُو فِيهِ  
(شرح الصدور، ص ٤٩) That the Mu'min is given the Holy Qur'aan in his grave, so he reads in it.

(Sharhus Sudoor, pg. 79)

Hazrat Talhah Bin Ubaied ul Laah (Allaah be pleased with him) said, that when I decided to bring my wealth which was in Ghaabah, hence during the journey the night approached.

فَأَوَيْتُ إِلَى قَبْرِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ  
حِزَامٍ فَسَمِعْتُ قِرَاءَةً مِّنَ الْقَبْرِ مَا  
سَمِعْتُ أَحْسَنَ مِنْهَا فَجِئْتُ إِلَى رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ  
لَهُ فَقَالَ ذَلِكَ عَبْدُ اللَّهِ  
(شرح الصدور، ص ٤٩)

Then, I made the grave of Abdul Laah Bin Amar Bin Hizaam my abode. So, I heard such a beautiful recitation of the Holy Qur'aan that better than this, I had not heard before, from his grave. Then, I came in the sacred presence of the Holy Prophet, so I mentioned this to Him [Sallal Laahu 'Alaiehi Wa Sallam]. So, He [Sallal Laahu 'Alaiehi Wa Sallam] said, that is Abdul Laah (the one who recites).

(Sharhus Sudoor, pg. 79)

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with him) said that few companions of Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] placed their tent over a grave and they did not realise it was a grave.

وَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ الْمُلكِ  
حَتَّى خَتَمَهَا فَاتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى

All of sudden, they heard that a person is reciting chapter Al-Mulk in that grave, until he completed its recitation. They came in the presence

اللَّهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمُنْجِيَّةُ هِيَ  
الْبَانِعَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ  
(ترمذی: ۲۸۹۰، حاکم: ۳۸۳۹، بیہقی، ج ۷، ص ۴۱، شرح الصدور، ص ۷۹)

of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and mentioned this incident. So, He replied that, this chapter is rescuer [Munjiyah] and hinderer [Maani'ah], it saves the one who recites it from the torments of grave.  
(Tirmizee: 2890, Haakim: 3839, Baiehaqee, vol- 7, pg. 41, Sharhus Sudoor, pg. 79)

Hazrat Ibraaheem Bin As Sammah Al Muhallabi (Allaah be pleased with him) says, that those people who pass through the place of Hisn, during the morning told me this.

قَالُوا كُنَّا إِذَا مَرَرْنَا بِجَنَابَاتِ قَبْرِ ثَابِتِ  
نِ الْبَنَانِ سَمِعْنَا قِرَاءَةَ الْقُرْآنِ  
(شرح الصدور، ص ۷۹)  
That when we passed by the grave of Hazrat Saabit Bunaani [Allaah have mercy on him] we hear the recitation of Qur'aan.  
(Sharhus Sudoor, pg. 79)

Hazrat Aasim As-Saqati (Allaah be pleased with him) said that we dug a grave in Balkh, so it opened in to another grave, I looked into it,

فَإِذَا شَيْخٌ فِي الْقَبْرِ مُتَوَجِّهٌ إِلَى الْقِبْلَةِ وَ  
عَلَيْهِ إِزَارٌ أَخْضَرٌ وَ أَخْضَرٌ مَا حَوْلَهُ وَفِي  
حُجْرِهِ مَصْحَفٌ وَهُوَ يَقْرَأُ  
(شرح الصدور، ص ۸۰)  
then what we saw was that an elderly person was sitting facing towards the Qiblah. He had a green sheet [chaadar] on him and there was greenery all around him, also he had the sacred Qur'aan in his lap and he was reading.  
(Sharhus Sudoor, pg. 80)

Hazrat Abun Nasr Neshaapuri, the grave-digger was a very pious and virtuous elderly person, he states that I dug a grave which opened into another grave.

فَنَظَرْتُ فِيهِ فَإِذَا أَنَا بِشَابٍ حَسَنُ  
الْوَجْهِ حَسَنُ الثِّيَابِ طَيِّبُ الرَّيْحِ  
As I looked into it, then suddenly I saw that a good looking, well dressed fragrant young man is sitting by

جَالِسًا مُرْتَعَاوً فِي حُجْرِهِ كِتَابٌ مَكْتُوبٌ  
بِخَضَرَةٍ أَحْسَنَ مَا رَأَيْتُ مِنَ الْخُطُوطِ وَ  
هُوَ يَقْرَأُ الْقُرْآنَ فَظَنَرُ الشَّابُّ إِلَيَّ فَقَالَ  
أَقَامَتِ الْقِيَامَةُ؟ قُلْتُ لَا فَقَالَ أَعِدِ  
الْبُذْرَةَ إِلَى مَوْضِعِهَا فَأَعِدْتُهَا إِلَى  
مَوْضِعِهَا (شرح الصدور، ص ۸۰)

folding legs and he has a book in his lap, written with green ink in very beautiful calligraphy and he is reading the Qur'aan. So, that young person looked at me and said, has the Day of Judgement been established? I said no! He said, place the brick back in its place and close it. So, I placed it in its place and closed it.

(Sharhus Sudoor, pg. 80)

Imaam Yaafi'ee Makki (Allaah be pleased with him) says,

وَمِنْ الْمَشْهُورِ أَنَّ الْفَقِيهَ الْكَبِيرَ الْوَلِيَّ  
الشَّهِيرَ أَحْمَدَ بْنَ مُوسَى بْنِ عَجِيلٍ  
سَعَى بَعْضُ الْفُقَهَاءِ الصَّالِحِينَ مِنْ  
قِرَاءَتِهِ يَقْرَأُ سُورَةَ التَّوْرَةِ فِي قَبْرِ  
(شرح الصدور، ص ۸۷)

This is amidst the famous events that some famous legendary jurists and pious people have heard the famous jurist and Friend of Allaah, Shaheer Ahmad Bin Moosaa Bin Ajeel reciting chapter Noor in his grave.

(Sharhus Sudoor pg. 87)

Hazrat Abu Huraierah (Allaah be pleased with him) narrated that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stood near the martyrs of the holywar of Uhud and said:

أَشْهَدُ أَنَّكُمْ أَحْيَاءٌ عِنْدَ اللَّهِ وَزُورُوهُمْ  
وَسَلِّمُوا عَلَيْهِمْ فَوَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُسَلِّمُ عَلَيْهِمْ أَحَدٌ إِلَّا رَدُّوا عَلَيْهِ إِلَى يَوْمِ  
الْقِيَامَةِ  
(حاکم: ۲۹۷۷، بیہقی، ج ۳، ص ۲۸۲، شرح  
الصدور، ص ۸۲، کنز العمال: ۲۹۸۹۲، بیل  
الہدی، ج ۴، ص ۲۵۳)

I bear witness, that certainly you are alive near Allaah. (Then told the people) and you may visit them and send salutations upon them. I take oath by Allaah in Whose Divine Control is my life, that whoever will say salutations to them until the Day of Judgement, they will reply to them.

(Haakim: 2977, Baiehaqee, vol-3, pg. 284, Sharhus Sudoor, pg. 84, Kanzul Ummaal: 29892, Subulal Hudaa, vol-4, pg. 253)

Therefore, many pious men have heard the pronounced reply of salaam from the Martyrs of Uhud, especially the Chief of the Martyrs [Saiyyidush Shuhadaa] Hazrat Hamzah (Allaah be pleased with him).

The Caliph of the Muslims, Hazrat Umar-e-Farooq (Allaah be pleased with him) passed through Jannat-ul-Baqee [the sacred graveyard of Madinah] and said,

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ أَخْبَارُ مَا  
عِنْدَنَا أَنَّ نِسَاءَكُمْ قَدْ تَزَوَّجْنَ وَ  
دِيَارَكُمْ قَدْ سَكَنْتِ وَأَمْوَالَكُمْ قَدْ  
فَرَّقَتْ فَأَجَابَهُ هَاتِفٌ يَا عُمَرُ بْنُ  
الْخَطَّابِ أَخْبَارُ مَا عِنْدَنَا إِنَّ مَا  
قَدِمْنَا قَدْ وَجَدْنَاهُ وَمَا أَنْفَقْنَا  
فَقَدْ رَبَخْنَاهُ وَمَا خَلَفْنَا فَقَدْ حَسَرْنَاهُ  
(شرح الصدور، ص ٨٤، كنز العمال: ٢٩٤٤٠)  
(Sharhus Sudoor, pg. 87, Kanzul Ummaal: 42977)

A similar narration has also been quoted by Ameer-ul Mu'mineen Hazrat Alee (Allaah has blessed his face).

(Sharhus Sudoor pgs. 87)

Hazrat Yahyaa Bin Abiyyuub Al-Khuzaa'ee (Allaah be pleased with him) narrated that during the reign of the Caliph of the Mu'mineen Hazrat Umar-e-Farooq (Allaah be pleased with him) there was a pious and noble young man. The Caliph of the Mu'mineen liked him alot. His father was elderly. So, when he would return after disengaging from the Salaah of 'Ishaa towards his father, on his way there lived a woman, who was obsessed by him. Hence she would stand at her door, during the time of his passing and would see him. One night, that woman started enticing this young man. To such an extent, that this young man got seduced by her and entered her house. Thus, all of a sudden he remembered Allaah, and he became

disgusted from this evil, and this verse started on his tongue, إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ\* (Al Qur'aan, chapter Al A'raaf, verse 201) and such fear of Allaah overshadowed him that he fainted and fell down. The mentioned woman called one of her maids and both of them picked up the young man and placed him at his door. When he did not return to his father, then his father went out to search for him. The moment his father saw that he is lying unconscious at the door. He called some of his relatives and they picked up this young man and brought him into the house. When he felt better the father asked the son, O my son, what happened to you? The son told the father, it's alright. The father said, for Allaah's sake tell me. So, the son told the father the full incident. The father asked the son, which verse did you read? As the son again recited that verse, he again felt the fear of Almighty Allaah, became unconscious and fell on the floor. The father called him, but he had died. The relatives shrouded him and the burial was during the same night. When it was morning this news reached Hazrat Umar-e-Farooq (Allaah be pleased with him), he went to the father of this young man and gave condolences and said, why you did not inform me? The father replied, O Ameer-ul Mu'mineen, did not bother you due to night. He said, alright take me to his grave.

فَأَتَى عُمَرُ وَمَنْ مَعَهُ الْقَبْرَ فَقَالَ عُمَرُ يَا  
فُلَانُ وَلَيْسَ خَافَ مَقَامَ رَبِّهِ جَدَّتْ  
فَأَجَابَهُ الْفَتَى مِنْ دَاخِلِ الْقَبْرِ يَا عُمَرُ  
قَدْ أَعْطَانِيهِمَا رَبِّي فِي الْجَنَّةِ مَرَّتَيْنِ  
(كنز العمال: ٢٩٣٣، شرح الصدور، ص ٨٨)  
So, Hazrat Umar along with other companions came to his grave, and Hazrat Umar said, O you [he took his name] "وليس خاف مقام ربه جنتان" (Al-Qur'aan, chapter Ar Rahmaan, verse 46) (When any evil thought from Sataan (Devil) touches them, then they start remembering Allaah, therefore at the same time their eyes are opened)\*. And for him who fears to stand before his Rabb, there are two gardens [in Paradise]. Hence, this

\*Meaning, "Surely, those who fear Allaah when the temptation of the devil touches them, they begin (Allaah's) remembrance. At the same time, their eyes are opened. (Al Qur'aan, chapter Al A'raaf, verse 201)



young man replied from inside the grave, O Umar, my Rabb [Almighty Allaah] has granted me two gardens of Paradise.

(Sharhus Sudoor, pg. 88, Kanzul Ummaal: 4634)

Imaam Qushaieriee (Allaah be pleased with him) has narrated from a pious person who was a shroud stealer in the past. He says:

A woman died hence the people offered her funeral prayers, this shroud stealer also read and stayed with them too at the time of burial, so that he can identify the grave. When the silence of the night approached, then he dug the grave of this woman. And so, this woman said from inside the grave,

سُبْحَانَ اللَّهِ رَجُلٌ مَغْفُورٌ يَأْخُذُ كَفْنَ  
مَغْفُورٌ قَالَ فَقُلْتُ هَبْ إِنَّ اللَّهَ غَفَرَ لَكَ  
فَأَنَا مَغْفُورٌ فَقَالَتْ إِنَّ اللَّهَ غَفَرَ لِي  
وَلِجَنَّتَيْنِ مَن صَلَّى عَلَيْكَ وَأَنْتَ قَدْ  
صَلَّيْتَ عَلَيَّ فَتَرَكَهَا وَرَدَّ التُّرَابَ ثُمَّ  
تَابَ وَحَسَنَتْ تَوْبَتُهُ  
(شرح الصدور، ص ۸۶، الرسالة القشيرية، ج ۲،  
ص ۵۵۶)

Subhaanal Laah, a forgiven man takes the shroud of a forgiven woman. The man said, I accept that you have been forgiven by Allaah but how have I been forgiven! Therefore, this woman replied, that undoubtedly Almighty Allaah has forgiven me and all those people who participated in my funeral prayers. And certainly, you have also read my [funeral] Salaah, so he left it and levelled the mud. Then he repented, and his repentance was done very well.

(Sharhus Sudoor, pg. 86, Ar Risaalat ul Qushaieriyah vol-2, pg. 556)

Imaam Abdul Laah Yaafi'ee (Allaah have mercy on him) narrates from a pious man that,

إِنَّهُ كَانَ يَأْتِي قَبْرَ وَالِدِهِ فِي بَعْضِ  
الْأَوْقَاتِ وَيَتَحَدَّثُ مَعَهُ  
(شرح الصدور، ص ۸۷)

sometimes, he would come to visit his father's grave, and would talk to him.

(Sharhus Sudoor, pg. 87)

Hazrat Sulaiemaan Bin Yasaar Al-Hazrami (Allaah have mercy on him) narrates that one day some riders were passing through a graveyard so suddenly they heard some speaker say from the grave:

يَا أَيُّهَا الرُّكْبُ سَبِّحُوا مِن قَبْلِ أَنْ لَا تَسِيرُوا  
فَهَذِهِ الدَّارُ حَقًّا فِيهَا إِلَيْنَا النِّصِيرُ  
كَمْ مُنْعَمٌ فِي نَعِيمٍ وَ تَسْلِينَةٍ الدُّهُورُ  
وَآخِرٌ فِي عَذَابٍ لِّبَشَسٍ ذَاكَ النِّصِيرُ  
فَكَمَا كُنْتُمْ كُنَّا فَغَيَّرْنَا رَيْبُ الْمُنُونِ وَ سَوْفَ كَمَا كُنَّا تَكُونُونَ  
(شرح الصدور، ص ۹۱)

O riders, move before this, that you would not be able to walk, This home is Haqq [Truth] in which you have to also return like us

How many blessed ones were in rewards, but the misfortunes of time have by force seized all those blessings from them

And in the end they are in torment, how bad is this end, sometimes, we were also like you But the catastrophes of time has changed us and soon you will also be like us

(Sharhus Sudoor, pg. 91)

Hazrat Shaah Waliyyul Laah Muhaddis Dehlvi (Allaah have mercy on him) says that, my respected father Hazrat Shaah Abdur Raheem (Allaah have mercy on him) says, I went to the sacred shrine of Hazrat Khawaja Qutb-ud-Deen Bakhtiyar Kaaki (May his grave be purified) for visitation. By thinking, I am sinful and not worthy of this and my body would pollute this sacred place, [I] kept standing at a distance.

در آن محل روح ایشان ظاهر شد فرمود پیشتر  
بیا دو سه قدم پیشتر رستم و در آن وقت دیدم  
که چهار فرشته تنخه از آسمان نزدیک قبر

At that moment, his sacred soul appeared and said, come forward. I stepped two, three steps forward. Suddenly, I saw that four angels brought a Takht [throne] from the

I said, why you respected Hazrat, did not say this thing, in the presence of Hazrat Khawaaajah-e-Naqshband? He said, one thing amid these two things, either there was no respect or there was no appropriateness.

(An faasul Aarifeen pg. 44)

Hazrat [Shaah Abdur Raheem] says, that on one occasion I went to the sacred shrine of Hazrat Khawaaajah Qutb-ud-Deen Bakhtiyaar Kaaki for his visitation. His soul appeared and said, a son will be borne to you, keep his name Qutb-ud-Deen Ahmad. Since my wife had reached old age so I thought it meant my grandson, the son of my son. He found out about this thought and said, I do not mean that, rather this son will be from your body. After a long time, he [Shaah Abdur Raheem] did Nikaah with a second wife, so this writer of these words *Faqeer* [ascetic] Waliyyul Laah was borne. In the beginning, I did not remember this incident, so kept the name Waliyyul Laah, then remembered it after sometimes, thus kept the other name Qutb-ud-Deen Ahmad.

(Anfaasul Aarifeen pg. 44, 45 printed Mujtabaa'ee, Dehli)

می فرمودند دیگر بار بزیارت مرقد منور  
ایشان رتم روح ایشان ظاهر شد فرمودند ترا  
پسرے پیدا خواهد شد اورا قطب الدین  
احمد نام کن چون زوجہ بسن ایاس رسیدہ  
بود گمان کردم کہ مراد پسر پرست بریں  
خطرہ مشرف شدند فرمودند ایں مراد من  
نیست ایں پسر از صلب تو خواهد بود بعد از  
زمانے داعیہ تزوج دیگر پیدا شد و کاتب  
الحروف فقیر ولی اللہ متولد گشتہ در اول ایں  
واقعہ فراموش کردند بولی اللہ مسمی کردند و  
بعد از مدتی یاد آمد نام دیگر قطب الدین  
احمد مقرر کردند (انفاس العارفین، ص ۴۴،  
۴۵، مطبوعہ مجتہائی، دہلی)

The same Waliyyul Laah Saahib says, that the respected father narrates, while coming back from the *Dars* [Education center] of Mirza Muhammad Zaahid in Akbar Aabaad [new name Agra], on a

sky near his grave. It was found out that Hazrat Khawaaajah Bahaa-ud-Deen Naqshband was on the *Takht*. Both the *Shaiekhaan* [Guides] kept discussing private matters with each other which were not heard. Then the *Takht* was picked up by the Angels and taken away. Again, Khawaaajah Qutb-ud-Deen turned his attention towards me and said, come forward. I took two or three more steps forward. He kept saying like this and I kept moving forward little at a time, until I became very close to him. At that time, he said, what do you say about the poetic verse? I said, that verse is a composition of words, which is good, it is good and which is bad it is bad. He [Khawaaajah] said, may Allaah give you blessings, what you say about a good voice? I replied, this is a Graciousness of Allaah, He bestows it to whomever He wants. He [Khawaaajah] said, may Allaah give you blessings, where these two things combine meaning the poetic verse would also be good and the voice would also be good, then what do you say? I replied, *Noorun Alaa Noor* [Luminance on luminance] this is excellence upon Excellence, to whomever Allaah wants He bestows. He [Khawaaajah] said, May Allaah give you blessings, this whatever we do [listening to good poetry with a good voice], it was not before this. You should also, sometimes, listen to one, two verses?

ایشان فرود آوردند معلوم شد کہ برائے تخت  
خواجہ نقشبند بودند ہر دو شیخ با ہم راز ہا  
در میان آوردند کہ مسموع نگشت بعد از اں  
تخت را فرشتگان برداشتہ بردند خواجہ قطب  
الدین بمن متوجہ شدند کہ پیشتر بیا دوسہ  
قدم دیگر پیش رتم و ہم چنین می گفتند و  
قدری می رتم تا آنکہ نہایت قرب متحقق  
شد آں فرمودند چہ می گوید در حق شعر؟ گفتم  
کلام حسنہ حسن و قبیحہ قبیح!  
فرمودند باریک اللہ۔ چہ می گوئید در حق  
صوت حسن؟ گفتم ذلک فضل اللہ یؤتیہ  
مَن یشاء گفتند باریک اللہ۔ چوں ہر دو  
جمع شوند در اں چہ می گوئید؟ گفتم نُورُ عَلٰی  
نُورٍ یَّهْدٰی اللہ لِنُورٍ مِّنْ یَّشاء!  
فرمودند باریک اللہ۔ آنچہ ما میکردیم پیش  
ازیں نبودہ است شاہم گاہ گاہ یکدو بیتے  
می شنیدہ باشید؟ گفتم در حضور خواجہ نقشبند  
حضرت ایں چہ فرمودہ اند یکے ازیں دو  
لفظ فرمودند ادب نبود یا مصلحت نبود  
(انفاس العارفین، ص ۴۴)

long lane I was reading these verses of Hazrat Shaiekh Sa'adi (Allaah have mercy on him) with great passion and devotion,

جز یاد دوست هر چه کنی عمر ضائع است جز سر عشق هر چه بخوانی بطلالت است  
سعدی بشو لوح دل از نقش غیر حق علم که ره بحق ننماید جهالت است

**Juz Yaad-e-Doust Har Cheh Kune Umr Zaa'e ast**  
**Juz Sirr-e-Ishq Har Cheh Bakhaaani Bataalatast**  
**Sa'adi Bushou Lauh-e-Dil Az Naqsh-e-Ghaier-e-Haqq**  
**Ilmay Keh Rah Bahaqq Nanumaayad Jihaalatast \***

The forth line was forgotten from my mind. For this reason, a certain uneasiness and discomfort developed within me that,

ناگاه مردے دموئے فقیر وضعیٰ روحی  
از جانب یمن من برآمد و گفت  
علمی که ره بحق ننماید جهالت است  
گفتم جَزَاكَ اللهُ خَيْرَ الْجَزَاءِ چه قدر قلق و  
اضطراب از دل من زائل نمودے آنگاه دو  
دسته تنبول را برآورده پیش آں عزیز بردم  
تبسم کرد و گفت ایس اجرا یادمانیدن است  
گفتم نه ولیکن شکرانه است! گفتم من نمی  
خورم..... گفت مرا زودی باید رفت گفتم من  
هم بشتاب میروم گفت شتاب تری خواهم  
پس قدم برداشت و آخر کوچه نهاد و دستم که

Suddenly, a man having Faqeer [saintly] style, extremely handsome, having long hair hanging till the shoulders, appeared from my right side, and as he came he read the fourth line that I had forgotten *Ilmay Keh Rah Bahaqq Nanumaayad Jihaalatast* [That knowledge which does not show the path of truth is full of ignorance]. I said, may Allaah give you reward with the best rewards. And whatever uneasiness and discomfort I had in my heart on forgetting this line it dispelled. I immediately presented two leaves of *Paan* [beetle leaves]. He smiled and said this is the reward for reminding the line? I said no, rather this is a

\* Whatever you have done besides remembering the friend you have wasted your life. Whatever you have read beside the secrets of love it is falsehood. O Sa'adi, remove the signs of falsehood from the slate of your heart. That knowledge which does not show the path of truth is full of ignorance.

روح مجسم است ندا کردم که برنام خود هم  
اطلاع دهید تا فاتحه میخوانده باشم گفت  
سعدی همیں فقیر است  
(انفاس العارفين، ص ۵۴، مطبع مجتہائی، دہلی)

gift for thankfulness. He said, I will not eat. Then he said, I have to go quickly. I said, I am also in a hurry. He said, I want to go even more quickly. Hence as he picked up his step, he placed it in the end of the lane. I understood that this is the soul of some pious person which has come in physical form. I called out, while going tell me your name so that I would read Faatihah [for forwarding rewards]. He said, that Sa'adi, *Faqeer* [devoted humble person] it is only me [whose verses you were reading].

(Anfaasul Aarifeen pg. 45, printed by Muhtabaa'ee, Dehli)

Several incidents like this are present and written in the authentic and famous books by which the talking of the pious people of the grave, their recitation of the Holy Qur'aan, reading Salaah, using the power of Sway etc., is proven. \*

\* See my researched book on this topic compiled by the quotations taken from the books of the scholars of Deoband "Mazaraat Wa Tabarukaat Aur Unn Kay Fuyoozaat".

Kaukab Noorani Okarvi, Ghufira Lahu

## Sacred Mouth (Dahan Mubaarak)

### دہن مبارک

وہ دہن جس کی ہر بات وحی خدا  
چشمہ علم و حکمت پہ لاکھوں سلام

**Woh Dahan Jis Kee Har Baat Wahy-e-Khudaa  
Chashmah-e-Ilm o Hikmat Peh Laakhoñ Salaam**

That sanctified mouth whose every word is a revelation from Allaah  
Multitudinous salutations be on that source of knowledge and  
wisdom

جس کے پانی سے شاداب جان و جنان  
اس دہن کی تراوٹ پہ لاکھوں سلام

**Jis Kay Paani Say Shaadaab Jaan o Jinaa  
Uss Dahan Kee Taraawat Peh Laakhoñ Salaam**

By the water of which, the spirits and paradise freshens  
Multitudinous salutations be on the moistness of that blessed mouth

جس سے کھارے کنوئیں شیرہ جاں بنے  
اس زلال حلاوت پہ لاکھوں سلام

**Jis Say Khaaray Kuñwayñ Sheerah-e-Jaañ Banay  
Uss Zulaal-e-Halaawat Peh Laakhoñ Salaam**

(A'laa Hazrat)

By which the bitterly salty wells became sweet syrup of life  
Multitudinous salutations be on that sacred cold and sweet liquid

The revered mouth of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was wide, the blessed cheeks were even, he was the most beautiful and pleasant sounding. Besides having melodic voice he had such loud voice that to the place his voice would spread no one else's voice would reach that extent. Especially during speeches his voice would reach, even the veiled women in the houses. And amidst the gathering of thousands of people, the way his sacred voice was heard by that man who was in the fore front, the same way that person could also hear who would be behind everyone.

وہ بجلی کا کڑکا تھا یا صوت ہادی عرب کی زمین جس نے ساری ہلا دی

**Woh Bijlee Kaa Karkaa Thhaa Yaa Saut-e-Haadi  
Arab Ki Zameeñ Jis Nay Saari Hilaa De**

That was a thunder of lightening or a roaring voice of Guide  
Which revolutionarily shook the whole land of Arab

جس میں نہریں ہیں شیر و شکر کی رواں اس گلے کی نصارت پہ لاکھوں سلام

**Jis Mayñ Nehrayñ Hayñ Sheer o Shakar Kee Rawaan  
Uss Galay Kee Nuzaarat Peh Laakhoñ Salaam**

In which there are flowing rivers of milk and honey  
Multitudinous salutations be on the flourishing of that throat

The sacred mouth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was such a mouth, by which not even a word would come out which was based on self-desire, rather whatever he would say, it was the revelation of Allaah and it would be according to His [Allaah's] Order. Therefore, Allaah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا  
وَحْيٌ يُؤْتَىٰ ۖ (النجم)

And he [Sallal Laahu 'Alaiehi Wa Sallam] does not speak of his own desire. (3)  
It is only through the revelations that are sent to him. (4)

(Al-Qur'aan, chapter An-Najm, verse 3, 4)

Hazrat Abu Huraierah (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:



مَا أَخْبَرْتُكُمْ إِنَّهُ مِنْ عِنْدِ اللَّهِ فَهُوَ الَّذِي لَا شَكَّ فِيهِ (درمنثور، ج ۶، ص ۱۲۲)

Whatever information I give you it is without any doubt from Allaah and there is no doubt and suspicion in it. (Durr-e-Mansuur, vol-6, pg. 122)

It is further narrated from him that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

لَا أَقُولُ إِلَّا حَقًّا قَالَ بَعْضُ أَصْحَابِهِ فَإِنَّكَ تُدَاعِبُنَا يَا رَسُولَ اللَّهِ قَالَ إِنْ لَا أَقُولُ إِلَّا حَقًّا (درمنثور، ج ۶، ص ۱۲۲)

I did not say anything except Haqq (the Truth). On this, few Companions had said, Yaa Rasoolal Laah, sometimes you also make humour with us. He said, even at that time nothing comes out of my mouth beside the Truth.

(Durr-e-Mansuur, vol-6, pg. 122)

Hazrat Abdul Laah Bin Amar (Allaah be pleased with him) said, that whatever I would hear from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) I would write it. The Quraiesh stopped me, that everything should not be written. Because of the natural tendencies of human nature, it is possible, that in the condition of rage and anger some such thing can come out which would not be worth writing.

Hazrat Abdul Laah (Allaah be pleased with him) says:

فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ إَصْبَعَهُ إِلَى فِيهِ فَقَالَ أَكْتُبُ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ (ابو داود، كتاب العلم، ۳۶۶)

Thus, I stopped from writing and I mentioned this in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that certainly write, and pointed out towards his mouth with the finger and said, Allaah's oath in whose Divine Power is my life, from this mouth in every condition nothing comes out except the Haqq (Truth).

(Aboo Daawood Kitaab ul Ilm: 3646)

وہ دین جس کی ہر بات وحی خدا چشمہ علم و حکمت پہ لاکھوں سلام

**Woh Dahan Jis Kee Har Baat Wahy-e-Khudaa  
Chashmah-e-Ilm o Hikmat Peh Laakhoñ Salaam**

That sanctified mouth who's every word is a revelation from Allaah  
Multitudinous salutations be on the source of knowledge and wisdom

Hazrat Umaieraah Binte Mas'ood Ansaariyah (Allaah be pleased with her) narrates, that I along with my five sisters respectfully came in the presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was eating Qadeed (dried meat) at that time.

فَوَجَدْتُهُ يَأْكُلُ قَدِيدًا فَبَصَغَ لَهُنَّ قَدِيدَةً ثُمَّ نَاوَلَهُنَّ الْقَدِيدَ فَبَضَعَتْهَا كُلُّ وَاحِدَةٍ قِطْعَةً قِطْعَةً فَلَقِينَ اللَّهَ وَمَا وَجَدَ لَأَفْوَاهِهِنَّ خُلُوفٌ (طبرانی، ۸۵۲، خصائص، ج ۱، ص ۶۲، زرقانی، علی المواہب، ج ۴، ص ۹۷، سبل الہدی، ج ۲، ص ۳۱)

He chewed a piece of Qadeed [meat] made it soft and gave it to them, so they ate little by little, by dividing amidst each other. (Due to the blessing of Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) sacred mouth) until the time of death bad smell did not come out of their mouth it remained fragrant.

(Tibraani: 852, Khasaais-e-Kubraa, vol- 1, pg. 62, Zargaani Alal Mawaahib, vol- 4, pg. 97, Subulal Hudaa, vol-2, pg. 31)

Hazrat Haarisah Bin Suraaqah (Allaah be pleased with him) was martyred in the Holy war of Badr. So, when the news of his martyrdom reached Madinah Munawwarah to his mother and sister, they were deeply saddened. After Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) returned from Badr, the mother of Haaris came in his respected presence and said, if my son is in paradise then it is a situation of happiness, no need to cry, if he is in hell then I will scream and cry loudly. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Allaah's oath! Your son Haaris is in Jannat-ul-Firdaus [highest station in paradise]. (Ibne Abee

Shaiebah: 36713, Kanzul Ummaal: 30024) She said, now I will never cry. At that time, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for a bowl of water. Then he washed his sacred hands in it and gargled [took some water in his mouth, rinsed it and returned it back] in it [bowl] and made Haaris's mother and sister drink this water also and said that sprinkle some water from it on to your front collar, both of them did this and went to their homes. The narrators says, that after this in the whole of Madinah, no other woman was seen to be more happy and hearty than them.

(Shamsut Tawaareekh, Maqaasidul Islaam, pg. 255, Madaarijun Nubuwwat, vol-2, pg.100, Subulal Huda, vol-4, pg. 89)

Happiness and sorrow are not in the control of a human. When the reasons for happiness and sorrow are present then feeling happy or sad is inevitable. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw that this mother was distressed, over the isolation of her son which might harm her, so for her delight he used his saliva which had the effect that instead of grief in her heart, such happiness and delightfulness was instigated in her heart that no one was ever seen more happier than her in Madinah.

جلتی جانیں بجھاتے یہ ہیں روتی آنکھیں ہناتے یہ ہیں

**Jaltee Jaanayn Bhujhaatay Yeh Hayn  
Routee Aan khayn Haansaatay Yeh Hayn**

(A'laa Hazrat)

He is the one who extinguish burning souls  
He is the one who delights the crying eyes

Hazrat Abu Umaamah (Allaah be pleased with him) narrates that there was a shameless and abusive woman in Madinah Munawwarah. Once she,

فَبَرَّثَ بِاللَّبَنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ  
يَأْكُلُ ثَرِيدًا فَطَلَبَتْ مِنْهُ فَنَآوَلَهَا مِنْ  
بَيْنِ يَدَيْهِ فَقَالَتْ إِنِّي أُرِيدُ مِنَ الَّذِي

passed by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), he was eating Sareed [Arabic food] at that time. She asked for some from it, the Holy

فِي فَمِكَ فَنَآوَلَهَا مَا فِي فَمِهِ وَلَمْ يَكُنْ  
يَسْأَلُ شَيْئًا فَيَنْتَعُهُ فَلَمَّا اسْتَقَرَّ فِي  
جَوْفِهَا أُلْقِيَ عَلَيْهَا مِنَ الْحَيَاءِ مَا لَمْ  
تَكُنْ أَمْرًا أَكْثَرَ بِالنَّدِيَّةِ أَشَدَّ حَيَاءً مِنْهَا  
(شفا شريف، ج ١، ص ٢١٤، طبرانی: ٤٨١٢،  
نصائص كبرى، ج ١، ص ٦٢، زرقاني على  
المواهب، ج ٢، ص ٩٤، سبل الهدى، ج ١٠،  
ص ٢٦)

Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave her some from it, which was kept in front of him. She said, I do not want this rather than that which is in your mouth. He took out that which was in his sacred mouth and gave it to her. Because he would never say no to any demander. She ate it. When that bite reached her stomach, such modesty overcame on to her that she was more modest than all the women in modesty.

(Shifaa Shareef, vol-1, pg. 214, Tibraani: 7812, Khasaais-e-Kubraa, vol-1, pg. 62, Zarqaani Alal Mawaahib, vol- 4, pg. 97, Subulal, Huda, vol-10, pg. 26)

Hazrat Usaamah Bin Zaid (Allaah be pleased with him) narrates, that we were going with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for Hajj. When we reached in Batan Rauhaa [place] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw a woman who was coming towards him. He stopped his carrier [animal on which he was riding]. She came forward and said, Yaa Rasoolal Laah [O Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam)] this is my child, since the day he is born till now he is unconscious. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) held the child and spitted in his mouth.

وَقَالَ اخْرُجِي يَا عَدُوَّ اللَّهِ فَإِنِّي رَسُولُ اللَّهِ  
ثُمَّ نَآوَلَهَا إِيَّاهُ وَقَالَ خُذِيهِ فَلَا بَأْسَ  
عَلَيْهِ قَالَ أَسَامَةُ فَلَمَّا قَطَعَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةً انْصَرَفَ  
حَتَّى إِذَا نَزَلَ بِبَطْنِ الرَّوَاحِ أَتَتْهُ تِلْكَ  
الْبَرْأَةُ بِشَاةٍ قَدْ شَوَّتْهَا ثُمَّ قَالَ نَآوِلْنِي  
ذِرَاعًا فَنَآوَلْتُهُ ثُمَّ قَالَ نَآوِلْنِي ذِرَاعًا

And said, come out, O enemy of Allaah, certainly, I am the Prophet of Allaah. Then he gave the child in the custody of this woman and said, now there is no effect [of evil] on him. Hazrat Usaamah says, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) returned after performing Hajj and reached that same place, this same woman came with a grilled goat. The Holy Prophet (Sallal Laahu

فَنَاولْتُهُ ثُمَّ قَالَ نَاولْنِي ذِرَاعًا فَقُلْتُ يَا  
رَسُولَ اللَّهِ إِنَّمَا هُيَا ذِرَاعَانِ وَقَدْ  
نَاولْتُكَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ  
سَكَتَتْ مَا زِلْتُ تُنَاولُنِي ذِرَاعًا مَا  
قُلْتُ لَكَ وَنَاولْنِي ذِرَاعًا  
(ابو يعلى، تبيين، ج ٦، ص ٢٥، خصائص كبرى،  
ج ٢، ص ٣٦، كنز العمال ٣١٨١٦)

'Alaiehi Wa Sallam) said give me its *Dast* [shoulder], I gave it to him, he again said, give me its *dast* and I gave again; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) again said, give me the shoulder. I said, *Yaa Rasoolal Laah*, (Sallal Laahu 'Alaieka Wa Sallam) goats only have two shoulders [*dast*], which I have given you. Oath of that Being, in Whose Custody is my life [Allaah], if you would have kept quiet, then until the time I would have asked, you would have kept giving.

(Aboo Ya'alaa, Baiehaqee, vol- 6, pg. 25, Khasaais-e-Kubraa, vol-2, pg. 36, Kanzul Ummaal: 31816)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very fond of the meat of the shoulder [*dast*], therefore; his blessed companions would often present only the meat of the shoulders. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would repeatedly ask for it. When the demand of third front-shoulder would come, then in human urge and as a habit, the companions would also say like this, the animal has only two shoulders. But the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) use to say to them, if you would have decided to give, then however times I would have desired, you would be keep giving.

(Ahmad: 5089, Daarami: 45, Mishkaat Shareef: 327)

Similarly, the third time the meat of the goat was demanded from Hazrat Usaamah and he in astonishment said, there are only two front shoulders, and I have given them to you. The evident meaning of this is, either the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has forgotten or he does not know that the animal has only two front shoulders.

Now here special attention is needed, this is not an ordinary statement. Rather this is the statement of the Informer of Truth

[Mukhbir-e-Saadiq][the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)]. And he is giving the news of this action, if you have decided to also give the front-shoulder for the third time, then you would have certainly given, and then he also confirmed this news with oath. And it is not possible that any news of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) could be *Ma'aazal Laah* [I seek Allaah's protection] wrong. Anyway, this thing is astonishing that the third shoulder which is certainly deprived [not available], if would have existed then how would it had happened?

The obvious reasons for creation is absolutely non-existent, and then from the one whom he is asking, he does not have this ability and power that he would create and give it, but would have certainly given. It is learnt, that only the thought of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is enough for its creation. Here he would have thought. There Almighty would have created it, like in the paradise only the thought of a thing would be enough for its creation كَمَا قَالَ اللَّهُ تَعَالَى *Kamaa Qaalal Laahu Ta'aalaa* [As Allaah says].

وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ (حم السجده) And for you therein is that which you yourself desire, and you shall get therein that which you may ask for. (Holy Qur'aan, chapter Haameem, verse 31)

From here the Friends of Allaah [respected *Auliyaal*] have included this thing, in *Sulook* [the spiritual path] that whatever the True Guide [Murhsid-e-Kaamil] say or do, act upon it without any argument and if you are unable to do it then at least it is necessary to show willingness on it.

بے سجادہ رنگیں کن گرت پیر مغاں گوید کہ سالک بے خبر نبود ز راه و رسم منزلها  
**Bamai Sujjaadah Rañgeen Kun Garat Peer-e-Mughaan**  
**Guyad**  
**Keh Saalik Bay Khabar Nabuwad Ze raah-o-Rasm-e-Manzilhaa**

If your Guide tells you to dye your prayer mat with wine then do it

Since the guide is not unaware of the way and the customs of the destinations

Because whatever Real Guide orders, it will not be without reasoning and wisdom and until this is not the belief, then there is no benefit from the Real Guide. See the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) desired for something impossible, and when he did not fulfill it, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) expressed the defect in his belief. Therefore, the Emperor of the Saintly people [Shahinshaah-e-Aarifeen] Maulana Ruum (Allaah have mercy on him) says:

پیر را بگریز کہ بے پیرایی سفر هست بس پر آفت و خوف و خطر

**Peer Raa Bu Guzeen Keh Bay Peer Ieen Safar  
Hast Bas Pur Aafat o Khauf o Khatar**

Acquire the intercession of the Guide because without the Murshid [guide] the spiritual journey [Sulook] and spiritual doctrine [Tareeqat] is on evil, ego and big devastation of Satan [Shaietaan] and on fear and danger

چون گرفتگی پیرین تسلیم شو ہم چو موئی زیر حکم خضر رو

**Chuun Giraftee Peerheen Tasleem Shau  
Ham Chuu Muusaa Zeer-e-Hukm-e-Khizr Rau**

When you become the disciple of some perfect Guide then be aware, become acceptance from head to toe. Like Moosaa followed the order of the Hazrat Khizr rationally

صبر کن بر کار خضر اے بے نفاق تا گوید خضر رو ہذا فراق

**Sabr Kun Bar Kaar-e-Khizr Ae Bay Nifaaq  
Taa Naguyad Khizr-e-Rau Haazaa Firaag**

O honest, be patient and calm on the acts of the Khizr [Murshid] so he may not say like this, go yours and mine ways are separate

گرچہ کشتی بشکند تو دم مزین گرچہ طفلے راکشد تو موکن

**Gar Cheh Kahstee Ba Shiknad Tou Dam Mazan  
Gar cheh Tiflay Raa Kashad Tuu Mu Makun**

Even though, if he breaks the boat, do not utter a word, If he kills any child then also you should not be impatient

گر خضر در بحر کشتی را شکست صد درستی در شکست خضر هست

**Gar Khizr Dar Bahr Kashtee Raa Shikast  
Sadd Durustee Dar Shikast Khizr Hast**

Because if Hazrat Khizr had broken the boat in the river then even in his breaking also there were hundreds of hidden rectifications

دست اورا حق چودست خویش خواند تا ید اللہ فوق ایدیم براند

**Dast-e-Uoo Raa Haqq Chuu Dast-e-Khweesh Khwaand  
Taa Yadul Laahi Fauqa Aiedeehim Baraand**

The reason is Almighty Allaah has termed their hand as His own hand, until the Orders of Allaah's Hand being on their, is enforced

But keep this thing in mind, this is about the real perfect Guide, unworthy, especially today's some so-called saints do not have this state

Hazrat Baraa Bin Aazib (Allaah be pleased with him) narrates that on the day of Hudaiebiyah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stationed at the well of Hudaiebiyah. There were fourteen hundred [1400] companions with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The troop of Islaam took out all the water of the well of Hudaiebiyah. To the extent, that not a drop of water was left in it.

فَبَدَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَأَتَاهَا فَجَلَسَ عَلَى شَفِيرِهَا ثُمَّ دَعَا  
بِإِنَاءٍ فَتَوَضَّأْتُ مَضْمَضَ وَدَعَا ثُمَّ صَبَّهَ  
فِيهَا ثُمَّ قَالَ دَعُوهَا سَاعَةً فَأَرَوْوَا  
أَنْفُسَهُمْ وَرَكَابَهُمْ حَتَّى ارْتَحَلُوا

(بخاری: ۴۱۵۱، مشکوٰۃ: ۵۸۸۳)

So this news reached the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), he came to this well and sat on its wall-edge, and asked for a utensil of water. Then he did ablution, and took some water from it in his mouth and rinsed it in the well and supplicated, and said, leave it for some time. Thus, so much water gathered in the well [they stayed nearly for twenty [20] days



in Hudaibiyah] the army and their camels also remained flourished with it.

(Bukhaari: 4151, Mishkaat: 5883)

Hazrat Anas (Allaah be pleased with him) narrates, that once the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went towards Qubaa [city area] and reached a well, by which the fields were watered. The condition of this well was such that everyday its water would finish within a short while and then it would remain dry the whole day.

فَضَمَضَ فِي الدَّلْوِ وَرَدَّاهُ فِيهَا فَجَاشَتْ بِالنَّوَاءِ (طبقات ابن سعد، ج ١، ص ٣٩١، خصائص كبرى، ج ١، ص ٣١، سبل الهدى والرشاد، ج ٩، ص ٢٦٠)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rinsed the water from his sacred mouth in the bucket and poured this in to the well. Therefore, its state was such that the whole land would flourish by it and there would be alot of harvest.

(Tabqaat Ibne Sa'ad, vol-1, pg. 391, Khasaais-e-Kubraa, vol-1, pg. 41, Subulal Huda War Rashaad, vol-9, pg. 460)

It is proven by this Hadees, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) without requesting anyone, just by keeping in view the benefit of the welfare of the people, increased the water of this well. By the effect of the sacred saliva increased the water of the well. Here it was not the aim to convince the opponents by showing a miracle. By which it is proven that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) manifested such actions for the cause of necessity and common welfare of the creation.

Hazrat Imraan Bin Hasseen (Allaah be pleased with him) narrates, that we went on a journey with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When the people got very thirsty, then in the honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they complained about the thirst. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called Hazrat Alee, the Lion of Allaah [Shayr-e-Khudaa] (Allaah has blessed his face) and one more person and said, that both of you go, at that certain place, you will find a woman carrying two goatskins [big

Mashkizay] riding on a camel, bring her to me. Both the respected men went, and they found her and asked, from where have you brought the water? She said, from this time since yesterday I started moving from there. They told her that the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) is calling you. She said, who the Prophet of Allaah? The one who has introduced a new religion? They said, he is the true Prophet of Allaah and has brought the Truth [Haqq]. And they brought her along with them. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for a utensil and took the water from those big water-bags of leather and rinsed with it and again poured it in those big water-bags of leather [Mashkizah]. And announced amidst the people that come drink yourself and also water the animals. Therefore, the whole troop drank and watered. That woman kept standing and viewing everything.

Hazrat Imraan says, when the mouth of these big water-bags of leather were tied then Allaah's promise, is seemed they were more filled than before. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered to collect something for this woman. Therefore; dates, wheat flour, Sattu (barley flour) and alot more was collected for her.

فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْلَبِينَ وَاللَّهِ مَا زَرَيْنَا مِنْ مَائِكَ شَيْئًا وَلَكِنَّ اللَّهَ عَزَّوَجَلَّ هُوَ اسْقَانَا قَالَ فَآتَتْ أَهْلَهَا وَقَدْ اخْتَبَسَتْ عَنْهُمْ فَقَالُوا مَا حَبَسَكَ يَا فُلَانَةُ قَالَتْ الْعَجَبُ لَقِينِي رَجُلَانِ وَذَهَبَانِ إِلَى هَذَا الَّذِي يُقَالُ لَهُ الْمَضَابِ فَقَعَلَ بِمَا كَذَا وَكَذَا الَّذِي قَدْ كَانَ قَوْلُ اللَّهِ إِنَّهُ لَا سِحْرَ مِنْ بَيْنِ هَذِهِ وَهَذِهِ وَقَالَتْ بِأَصْبَعَيْهَا الْوُسْطَى وَالسَّبَابِغَةَ فَرَفَعَتْهُمَا إِلَى

Thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to her, do you know that Oath by Allaah, we have not reduced any from your water and Almighty Allaah has also made us drink. The narrator says, that woman reached her tribe, so she gathered all of them. The people inquired, who had stopped you? She replied, a strange incident took place, in which two men took me to him who has introduced a new religion and said after explaining those incidents that took place. They said, either between the earth and sky there is no bigger magician than

السَّيِّئَاتِ تَغْنِي السَّيِّئَاتِ وَالْأَرْضُ أَوْ أَنَّ  
 لِرَسُولِ اللَّهِ حَقًّا قَالَ فَكَانَ الْمُسْلِمُونَ  
 بَعْدَ يُغَيِّدُونَ عَلَى مَا حَوْلَهَا مِنْ  
 النُّشُكَيْنِ وَلَا يُصِيبُونَ الصَّرَمَ الَّذِي  
 هِيَ فِيهِ فَقَالَتْ يَوْمًا لِقَوْمِهَا مَا أَرَى أَنَّ  
 هَؤُلَاءِ الْقَوْمَ يَدْعُونَكُمْ عَمَدًا فَهَلْ لَكُمْ فِي  
 الْإِسْلَامِ قَاطِعٌ عَنْهَا فَدَخَلُوا فِي الْإِسْلَامِ  
 (بخاری: ۳۴۴۰، مسلم: ۱۵۶۳، بیہقی: ج ۴، ص ۲۷۸،  
 خصائص کبریٰ، ج ۲، ص ۴۳، زرقانی،  
 ج ۵، ص ۱۶۵، سبل الہدیٰ، ۹، ج ۶، ص ۲۶۱)

him or either he is indeed the true Prophet of Allaah. After this incident, the Muslim warriors kept attacking and devastating the surrounding areas and its nearby tribes. But they would not go towards this tribe. One day this woman said to her tribe, that I see Muslims leave you intentionally, do you consider it appropriate to become Muslims? The people obeyed her and that whole tribe converted to Islaam.

(Bukhaari: 344, Muslim: 1563, Baiehaqee: vol-4, pg. 278, Khasaais-e-Kubraa, vol-2, pg. 43, Zarqaani, vol-5, pg. 165, Subulal Huda, vol-9, pg. 461)

Pay attention to this sacred Hadees that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) flourished the whole army from just the water of two water-bags and they remained filled as ever. Rather they seemed more filled than ever before, although he also had this power from Almighty Allaah that he could present water without the water bag. Like many times he started water from his sacred fingers, but he called this woman by sending two highly respected companions and there were many wisdoms in pouring after rinsing.....

One was this, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) greatly liked the status of being slave of Allaah, because this status is greater and superior than all the statuses. If the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would have continued water flow there; then it is possible the someone would have thought that he is the creator of water. There is no doubt in this, the word Kun [To be] is bestowed to the Beloveds of the Court of Allaah. And when they want to make something happen; so, with the Order of Allaah just to say "Kun" [To be] is enough. But the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) even having the power, due to extreme respect would not like to do this, so that no one would doubt him to be the Creator. See in Paradise every Mu'min [true believer] will have this Tasarruf [Power of Sway] and the ability that whichever thing he will

desires, it will be present. Because his purpose is to seek Nearness of Allaah, so if the Beloved of the court of Almighty Allaah are also bestowed this attribute in the world, with the Graciousness of Allaah then what is such a big thing about it? To call such thoughts to be polytheistic thoughts is nothing but unrealisable and ignorance.

Secondly, this thing was not hidden from the Prophetic vision, that this incident will become a cause of making a tribe Muslim. That is why the sacred companions would intentionally leave this tribe, and then they also knew this that, they have once benefitted from the water of a woman of this tribe. Although, this woman had not done any favour because not even a drop of water was spent from her water rather, it was increased even more. Anyhow, this definitely happened that the Divine water kept coming out of her leather water bag [goatskin]. It is possible that her water might have mixed in this water.

Hazrat Waail Bin Hujr (Allaah be pleased with her) narrates:

قَالَ أَنَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 بَدَلُوا مِنْ مَاءٍ فَشَرِبَ مِنْ الدَّلْوِ ثُمَّ مَجَّ  
 فِي الْبَيْتِ فَفَاقَ مِنْهَا مِثْلُ رَائِحَةِ الْبُسْكِ  
 (ابن ماجه: ۶۵۹، احمد: ۱۸۸۳۸، بیہقی: ج ۵، ص ۶۳، ابو  
 نعیم، خصائص، ج ۱، ص ۶۱، زرقانی، ج ۴، ص ۹۶)

A bucket of water was brought to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He drank from it and rinsed in it and had the remainder poured into the well. So, the fragrance like Musk started coming out of this [well].

(Ibne Maajah: 659, Ahmad: 18838, Baiehaqee: pg. 635, Abuu Nu'aiem, Khasaais-e-Kubraa, vol-1, pg. 61, Zarqaani, vol-4, pg. 96)

The servant of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Hazrat Anas (Allaah be pleased with him) had a well in the house. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) dropped the saliva from the blessed mouth in it. That water became so sweet, that there was no well sweeter than this in Madinah Munawwarah.

(Khasaais-e-Kubraa, vol-1, pg. 61, Shifaa Shareef, vol-1, pg. 218, Subulal Huda, vol-2, pg. 31)

Hazrat Umme Jundab (*Allaah be pleased with her*) narrates:

That I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) doing Ramee [hitting the Satan with stones] near Jumrat ul Aqbah [Big Satan], then he went back to his location in Minaa. There a woman came with a boy, who was under some spell of evil [demonized] and requested *Yaa Rasoolal Laah*, [O Holy Prophet (*Sallal Laahu 'Alaieka Wa Sallam*)] that some evil has empowered my son, he does not talk.

فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَجَاءَتْ بِتَوْرٍ مِّنْ حِجَارَةٍ فِيهِ مَاءٌ  
فَأَخَذَ يَبْدُو فَبَحَّ فِيهِ وَدَعَا فِيهِ وَأَعَادَهُ  
فِيهِ ثُمَّ أَمَرَهَا فَقَالَ اسْقِيهِ وَأَغْسِلِيهِ  
فِيهِ قَالَتْ فَتَبِعْتُهَا فَقُلْتُ هِيَ لِي مِنْ  
هَذَا الْمَاءِ قَالَتْ خُذِي مِنْهُ فَأَخَذْتُ  
مِنْهُ حَفْنَةً فَسَقَيْتُهُ ابْنِي عَبْدَ اللَّهِ  
فَعَاشَ فَكَانَ مِنْ بَرِّهِ مَا شَاءَ اللَّهُ أَنْ  
يَكُونَ قَالَتْ وَلَقِيتُ الْمُرَاةَ فَرَعَمْتُ أَنَّ  
ابْنَهَا بَرٌّ أَوْ أَنَّ غُلَامًا لَا غُلَامَ خَيْرٌ مِنْهُ  
وَلَفَظَ ابْنُ نُعَيْمٍ بَرًّا وَعَقَلَ عَقْلًا لَيْسَ  
كَعَقُولِ النَّاسِ (تبيين: ٥٤، ١: ٢٤١٣،  
نصائص كبرى، ج ٢، ص ٣٨، سبل الهدى،  
ج ١٠، ص ٢٨)

So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked this woman to bring some water, she brought water in a pot. He took water from her, rinsed in it and prayed. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gave this water to her and said, let the boy drink this water. Bathe him with it. Umme Jundab (*Allaah be pleased with her*) says, that when she left, I also followed her and requested to give some water from it to me. She said take it. I took that water and made my son Abdul Laah drink it, so he *Maa Shaa Allaah*, stayed alive and became very fortunate. Later, I [Umme Jundab] met that woman, so I found out her son had cured and become such amidst the boys of his age that no other boy was better than him and he was also more intelligent than other boys.

(Baiehaqee: 57, Ahmad: 27131, Khasaais-e-Kubraa, vol-2, pg. 38, Subulal Hudaa, vol-10, pg. 28)

If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have ordered this evil to get out, then it would have not dared to stay. But he ordered for the water, for this reason and rinsed in it, so that the respected companions would know and perceive about the effects of his sacred liquid from his blessed mouth. Therefore, Umme Jundab also took the water from that woman and made her son drink it because she knew that the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has all kinds of blessings.

*Subhaanal Laah* such effects of the sacred saliva that it could make an animal into a human. Because since that boy did not even talk, nor; did he also have intelligence. Hence to call him a rational animal [normal man] is a dispute. Only due to the face of human, features, height and structure no one can be a human until he speaks and has intelligence. To make such a person an intellect and the one who speaks correctly is like making an animal into a human.

Hazrat Utbah Bin Farqad (*Allaah be pleased with him*) who conquered Mosul during the reign of Hazrat Umar-e-Faarooq (*Allaah be pleased with him*), his wife Hazrat Umme Aasim (*Allaah be pleased with her*) narrates, that we were four women in the house of Utbah. Each amidst us for the sake of Utbah tried to remain more perfumed than the other, even then the fragrance that would come from Utbah, it would be much better than our fragrances.

وَكَانَ إِذَا خَرَجَ إِلَى النَّاسِ قَالُوا مَا  
شَبَّنا رِيحًا أَطْيَبَ مِنْ رِيحِ عُنْتَبَةَ  
فَقُلْنَا لَهُ فِي ذَلِكَ قَالَ أَخَذَنِ الشَّامِي  
عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَشَكَوْتُ ذَلِكَ إِلَيْهِ فَأَمَرَنِي أَنْ  
أَتَجَرَّدَ فَتَجَرَّدْتُ عَنْ ثَوْبِي وَتَعَدْتُ بَيْنَ  
يَدَيْهِ وَالْقَيْتُ ثَوْبِي عَلَى فَرْجِي فَتَقَفْتُ فِي

And when he [Utbah] sat amid the people, they would say we have not smelled such perfume which is better than Utbah. One day we asked him about it, so he said that during the sacred time of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sores [blisters] appeared on his body. He complained about this sickness in his honour, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), ordered me to take off my clothes [shirt]. I took

يَدِهِ ثُمَّ وَضَعَ يَدَهُ عَلَى ظَهْرِي وَ بَطْنِي  
بِيَدِهِ فَعَبَّقَ بِهَذَا الطَّيِّبِ مِنْ يَوْمِي  
(خصائص كبرى، ج ٢، ص ٨٣، سبل الهدى  
والرشاد، ج ١٠، ص ٣٦، طبراني: ٣٢٩، اسد  
الغابة، ج ٣، ص ٢٦٢)

off my cloth [shirt], and by hiding  
my face sat in front of him. The Holy  
Prophet (Sallal Laahu 'Alaiehi Wa Sallam)  
placed the sacred saliva from his  
mouth over his hand and rubbed it  
on my back and my stomach with  
his blessed hands. From that day,  
this scent is produced in my body  
and my illness kept disappearing.

(Khasaais-e-Kubraa, vol- 2, pg. 84, Subulal  
Hudaa War Rashaad, vol-10, pg. 36,  
Tibraani: 329, Usdul Ghaabah, vol-3, pg.  
464)

Here the purpose was to cure his blisters, but the sacred saliva  
had such an effect on his body that by dispelling the illness made  
the body pious and fragrant. Even if we apply the most precious  
scent, its effect does not stay for more than two to four days but  
Subhaanal Laah look at the effects of sacred saliva. It penetrated  
into the body, by changing the nature of the matter of body and  
made it fragrant forever.

Hazrat Jaabir (Allaah be pleased with him) narrates, on the day of the  
holywar of Khandaq made arrangement to prepare little food and  
came in the honourable presence of the Holy Prophet (Sallal Laahu  
'Alaiehi Wa Sallam) and requested, Yaa Rasoolal Laah, (Sallal Laahu  
'Alaieka Wa Sallam), there is some food, bring few companions along  
with you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,  
go and tell your wife, until I do not come, do not take the pot  
off the stove and do not cook the *roti* [thin flattened bread] and  
announced it loudly that, O the people of Khandaq, Jaabir has  
invited us for feast everyone come along! Hazrat Jaabir (Allaah be  
pleased with him) says, after hearing this I quickly went home and  
told my wife, O fortunate woman, the Holy Prophet (Sallal Laahu  
'Alaiehi Wa Sallam) is coming to our house along with all *Muhaajireen*  
[immigrants], *Ansaar* [those who helped the *Muhaajireen*], and  
other companions. She said, you did not tell him that the food is  
not enough? He said, yes [I did inform him]. She said, then there

is nothing to worry. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)  
came [to their house].

فَأَخْرَجْتُ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ  
ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ  
فَأَقْسِمُ بِاللَّهِ لَقَدْ أَكَلُوا وَهُمْ أَلْفٌ حَتَّى  
تَرَكُوهُ وَأَخْرَجُوا وَإِنَّ بُرْمَتَنَا لَتَنْغِظُ كَمَا  
هِيَ وَإِنَّ عَجِينَنَا لَيُخْبِزُ كَمَا هُوَ  
(بخاری: ٢١٠٢، مسلم: ٥٣١٥، خصائص كبرى،  
ج ١، ص ٢٢٤، سبل الهدى، ج ٢، ص ٣٦٩)

So, I brought the kneaded flour  
in front of him, he put his sacred  
saliva in it and prayed for abundant  
blessings. Then he reached for the  
pot, and also put his sacred saliva  
of mouth in it and did prayed for  
abundant blessings. When the food  
got ready they started distributing  
it. Hazrat Jaabir (Allaah be pleased with  
him) says on oath, there were one  
thousand [1000] companions, all of  
them ate till full, but even then the  
food remained as it was. As if, no  
one has eaten it.

(Bukhaari: 4102, Muslim: 5315, Khasaais-e-  
Kubraa, vol-1, pg. 227, Subulal Hudaa, vol-  
4, pg. 369)

Pay attention, Hazrat Jaabir (Allaah be pleased with him) invited the  
Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with few people and the  
Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself invited everyone  
from his side. This is what a strange thing? Not every person can  
recognise this secret. Though the people of spiritual vision know that  
Almighty Allaah has bestowed the Holy Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam) *Tasarruf* [Power of Sway] and authourity in such matters.

Everyone knows that the King gives power and authourity to his  
ministers and influential. And they do whatever they want with this  
power and authourity. Even beside this, when they come in front  
of the King, then it seems they do not have any power. If there is  
governance then it is only of the King. This is also the condition of  
favoured one of the Court of Allaah, they do have even the powers  
and authourity but because they are always contemplating and in  
attendance therefore; they have the empowerment of humility and  
powerlessness. But when a time comes then they do whatever they



want. In reality, the favoured of the Court of Allaah do have only such unique condition, to understand, which is not the ability of ordinary minds.

Once a bucket of the sacred Zamzam water was brought to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

فَمَجَّ فِيهِ قَصَارَ أَطْيَبُ مِنَ الْبُسْكِ He rinsed in it, so it became more fragrant than Musk [Kastoori].  
(شفاء شريف، ج ١، ص ٢١٨)  
(Shifaa Shareef, vol-1, pg. 218)

The father of Hazrat Habeeb (Allaah be pleased with him) namely Hazrat Fudaiek or Furaiek his eyes became white for the reason of placing feet on the eggs of the snake.

فَكَانَ لَا يُبْصِرُ بِهَا شَيْئًا فَتَفَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ فَأَبْصَرَ فَرَأَيْتُهُ يُدْخِلُ الْخَيْطَ فِي الْإِبْرَةِ وَهُوَ ابْنُ ثَمَانِينَ (تبراني، ج ٦، ص ١٤٣، طبراني: ٣٥٢٦، شفاء شريف، ج ١، ص ٢١٣، خصائص كبرى، ج ٢، ص ٢٩، زرقاني على المواهب، ج ٥، ص ١٨٨، اسد الغابة، ج ١، ص ٣٢٨، سبل الهدى، ج ١٠، ص ١٤، البداية والنهاية، ج ٦، ص ٣٢٤)  
And he could not see anything from his two eyes. Hence, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) spat in his eyes, he got clear-sighted and could see everything. The narrators say, that I saw him, at the age of eighty [80] years he was able to put a thread in the needle.  
(Tibraani: 3546, Shifaa Shareef, vol-1, pg. 213, Baiehaqee: vol-6, pg. 173, Khasaaie-e-Kubraa, vol-2, pg. 69, Zargaani Alal Mawaahib, vol-5, pg. 188, Usdul Ghaabah, vol-1, pg. 448, Subulal Huda, vol-10, pg. 17, Al Bidaayah wan Nihaayah, vol-6, pg. 327)

It was a strange thing that his eyesight had faded out because his feet accidentally stepped over the eggs of the snake. Maybe the one who only see superficially, they might have difficulty in understanding such kinds of effects. But the learned and wise people know that the effects of things are in certain special places, as in the condition of medicines, some medicines effects the head, some on liver, some on

kidney and bladder etc. The effects of the stars is such, that from such far distances by the effects of some, milk is produced in grain and by the effects of some the grain becomes stronger. By applying on this, if the effects of the eggs of the snake would especially be for eyes then what is so strange about it? Anyhow, the reality of the effects in meaning is only known by Almighty Allaah that which thing has what kinds of effects. To start criticizing a certain thing if that thing is not understood, it is not the sign of an intelligent person. When generally, things have been placed by such effects that knowing them amazes the mind. So, if the sacred saliva of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is blessed with all kinds of effects then what is so strange about it. He is, the reason for the Creation of the Universe, definitely all the worlds were to be obliged and controlled by his actions. For this reason, his *Tasarrufaat* [Powers of Sway] forever are continued in all the worlds.

If the blessed excretion has such effects then those on whom is his special gracious glance, what will be the condition of their spiritual powers and insight? This is the reason any Friend of Allaah [Walee] cannot reach the status of the Companion of the Prophet.

Mulaa'ibul Asinnah narrates, I often had severe pain in my stomach, I sent a person to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for the reason of cure.

فَتَنَاوَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَدْرَةً مِّنَ الْأَرْضِ فَتَقَلَ فِيهَا ثُمَّ نَاوَلَهَا إِيَّاهُ فَقَالَ دَفِّهَا (أے خلطها) بِسَاءَ شَيْءٍ اسْتَقْهَأَ إِيَّاهُ فَفَعَلَ قَبْرًا (خصائص، ج ٢، ص ٤١، سبل الهدى والرشاد، ج ١٠، ص ٢١)  
The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) took a clod of earth from the ground, and spat on it and said dissolve this in water and let him [Mulaa'ibul Asinnah] drink it. When he was given to drink it he immediately became better.  
(Khasaaie-e-Kubraa, vol-2, pg. 71, Subulal Huda War Rashaad, vol-10, pg. 21)

It is proven from this sacred Hadees that there were special effects in the sacred saliva. That is why the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did this remedy that he placed it on clod, it got

absorbed in the clod. When those stones were mixed in water to drink, its effects was such that a disastrous illness was dispelled.

Hazrat Sahal Bin Sa'ad (*Allaah be pleased with him*) narrates that on the day of conquer of Khaieber, Hazrat Alee (*Allaah has blessed his face*) eyes were inflamed. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called him.

فَبَصَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَانَ لَمْ يَكُنْ بِهِ وَجَعٌ (بخاری شریف: ۴۲۱۰)

And he placed his sacred saliva on his eyes and prayed, hence he immediately became so well as if there was no pain ever in the eyes.  
(Bukhaari Shareef: 4210)

The Leader of the Muslims [*Imaam ul Muslimeen*] Imaam-e-A'zam Abu Haneefah (*Allaah be pleased with him*) said the same thing in this poetic verse.

وَعَلَى مَنْ رَمَدٍ بِهِ دَاوَيْتُهُ فِي خَيْبَرَ فَشَفَى بِطَيْبٍ لَبَاكَ  
(قصيده نعمان)

(Qaseedah Nu'maan)

And in the holywar of Khaieber when the eyes of Hazrat Alee (*Allaah blessed his face*) were sore, then by the placing of the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he was cured immediately.

Hazrat Rifaa'ah (*Allaah be pleased with him*) narrates:

رُمِيتُ بِسَهْمٍ يَوْمَ بَدْرٍ فَفَقَقْتُ عَيْنِي فَبَصَّقَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَعَا لِي فَمَا أَذَانِي مِنْهَا شَيْءٌ (خصائص كبرى، ج ۱، ص ۲۰۵، سبل الهدى والرشاد، ج ۴، ص ۵۳)

On the day of Badr, an arrow struck in my eye, so it ruptured. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) poured his sacred saliva on it and prayed. Hence, I did not have [even] a slightest pain of the strike of this arrow and my eye was fully recovered.  
(Khasaais-e-Kubraa, vol-1, pg. 205, Subulal Huda War Rashaad, vol-4, pg. 53)

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrates:

وَانْكَفَتِ الْقِدْرُ عَلَى ذِرَاعِ مُحَمَّدٍ بْنِ حَاطِبٍ وَهُوَ طِفْلٌ فَمَسَحَ عَلَيْهِ وَدَعَا لَهُ وَتَقَلَّ فِيهِ فَبَرَأَ لِحَيْنِهِ (شفا شریف، ج ۱، ص ۲۱۴، بخاری فی التاریخ: ۸، بیہقی، ج ۶، ص ۱۷۵، خصائص كبرى، ج ۲، ص ۶۹، زرقاتی، ج ۵، ص ۱۹۲)

That Muhammad Bin Haatib who was a child, a hot cooking pot fell on his hand, by which his hands were burnt. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) softly touched and moved his sacred palm on the burnt area and prayed and applied sacred saliva on it so that hand was immediately cured.  
(Shifaa Shareef, vol-1, pg. 214, Bukhaari in Taareekh: 8, Baiehaqee, vol-6, pg. 175, Khasaais e Kubraa, vol- 2, pg. 69, Zarqaani, vol- 5, pg. 192, Subulal Huda, vol-10, pg. 22, Al Bidaayah wan Nihaayah, vol-6, pg. 180)

Hazrat Abdul Laah Bin Anees (*Allaah be pleased with him*) said that Mustaneer Bin Razaam [a Jew] hit me in such a way on my face that even the bones of my head were cracked [visible].

فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَشَفَ عَنْهَا وَنَفَثَ فِيهَا فَمَا أَذَانِي مِنْهَا شَيْءٌ (طبرانی: ۳۳۴، خصائص، ج ۲، ص ۷۰، سبل الهدى، ج ۱۰، ص ۲۳)

In this condition I came in the honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) opened the bandage and spat on the wound. Thus, after this I did not have any pain at all and that wound healed.  
(Tibraani: 334, Khasaais-e-Kubraa, vol-2, pg. 70, Subulal Huda, vol-10, pg. 23)

Such a wound on the face by which the bones of the head were exposed, what it might have been, but by the effects of the sacred saliva it immediately cured.

The foot of Hazrat Amar Bin Mu'aaz Ansaari (*Allaah be pleased with him*) was cut. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) put his blessed saliva on it and that feet was immediately recovered.  
(Al Isaabah description of Amar Bin Mu'aaz Ansaari: 5980, Subulal Huda, vol-10, pg. 42)

Hazrat Abu Saeed Khudree (*Allaah be pleased with him*) narrates that during the holy-war of Zee Qarad (Muharram 7 H), an arrow struck in the face of Hazrat Abu Qataadah (*Allaah be pleased with him*). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called him,

فَبَصَّقَ عَلَى أَثَرِسَهُمْ فِي وَجْهِ ابْنِ قَتَادَةَ  
قَالَ فَمَا غَرَبَ عَلَى وَلَا قَامَ - (شفاء شريف،  
ج ١٠، ص ٢١٣، ببل الهدى، ج ١٠، ص ٢١٣)

and spitted on the wound. He says, since that time, neither I had pain nor did the wound gain any puss rather was cured.  
(Shifaa Shareef, vol-1, pg. 212, Subulal Huda, vol-10, pg. 41)

This sacred saliva should be called a life-saver, that such a wound, if it had not recieved medicine it would have reached to destruction, it immediately cured it.

On the day of the holy-war of Khaieber, Hazrat Salamah Bin AlAkwa was inflicted with such a severe cut on his shin that the people thought he is martyred. He says:

فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَنَفَثَ فِيهِ ثَلَاثَ نَفَثَاتٍ فَمَا اشْتَكَيْتُهَا  
حَتَّى السَّاعَةِ (بخاري شريف: ٣٢٠٦)

I came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he blew on it three times, then this shin never had any pain.  
(Bukhaari Shareef: 4206)

During the holy-war of Uhud, Hazrat Kulsoom Bin Haseen (*Allaah be pleased with him*) was shot with an arrow an arrow in his chest, he came in the court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَبَصَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فِيهِ فَبَرَأَ (شفاء شريف، ج ١٠، ص ٢١٣، ببل

الهدى، ج ١٠، ص ٢٢٢)  
(Shifaa Shareef: vol-1, pg. 213, Subulal Huda, vol- 10, pg. 24)

During the holy-war of Badr, Abu-Jahal cut the hand of Hazrat Mu'awwaz Bin Afraa (*Allaah be pleased with them*),

فَجَاءَ يَحْمِلُ يَدَهُ فَبَصَّقَ عَلَيْهَا رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْصَقَّهَا  
فَلَصِقَتْ (شفاء شريف، ج ١٠، ص ٢١٣، ببل  
الهدى، ج ١٠، ص ٢٢٣)

So, he came while carrying his hands. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) spitted his blessed saliva on it and put it together, it immediately got repaired and it seemed that it never got cut.

(Shifaa Shareef, vol-1, pg. 213, Subulal Huda, vol-10, pg. 23)

Is it possible by intellectual rules that the hands would separate by cutting and then by some means [non-medical treatment] it would again come back to its original form? Not at all.

But *Subhaanal Laah!* The effects of the sacred saliva was such, that the cut hand again was repaired and came back to its original form.

Now you may call it spiritual effect or medicine, or call it miracle. There is unease in calling it a miracle, since the purpose was not this that by telling it to the nonbeliever make them subdued. If we call it medicine then no such medicine has been heard that it would immediately join a cut hand and there would be no pain. In reality, the matter was something else, to understand which is not the ability of ordinary minds.

آزمودم عقل دور اندیش را بعد ازیں دیوانه سازم خویش را

**Aazmuudam Aql-e-Duur Andaysh Raa  
Ba'ad Azeen Deewaanah Saazam Khweesh Raa**

I have tested in everyway the intellect which can also tell you about things which are very far

After that (by getting disappointed from it) I made myself insane, meaning I have made *Ishq* [Love] my guide

Hazrat Imaam Qaazi Iyaaz (*Allaah be pleased with him*) narrates:

فَبَصَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَى سَاقِ عَبْدِ ابْنِ الْحَكَمِ يَوْمَ الْخُنْدَقِ  
إِذْ انْكَسَرَتْ فَبَرَأَتْ مَكَانَهُ وَمَا نَزَلَ عَنْ  
On the day of the holy-war of Khandaq, the shin of Hazrat Alee Bin Hakam was broken The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his saliva on it, so

فَرَسِهِ (شفاء شریف، ج ۱، ص ۲۱۳)

immediately, on the spot, he was cured even though he had not even dismounted from his horse.

(Shifaa Shareef, vol- 1, pg. 213, Subulal Huda, vol-10, pg. 23)

*Subhaanal Laah*, the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was a uniquely perfect and a complete medicine, as it was the cure for every illness and savior of every deprived. Just imagine when the sacred companions would view the effects of this sacred saliva then what will be the status and prestige of this sacred saliva near them. For this reason, they would always remain in need of attaining these blessings, which the Almighty Allaah had kept in the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

In the holywar of Badr, Hazrat Habeeb Bin Yasaaf (*Allaah be pleased with him*) got such a cut on his shoulder that by which one side of his shoulder suspended [hanged].

فَرَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ  
نَفَثَ عَلَيْهِ حَتَّى صَحَّ  
(شفاء شریف، ج ۱، ص ۲۱۳)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) kept this hanging side in its place and spitted on it. So, that shoulder was completely cured.

(Shifaa Shareef, vol- 1, pg. 213)

Hazrat Habeeb (*Allaah be pleased with him*) says, I killed him with the same hands who had cut my shoulder.

(Baiehaqee, vol-6, pg. 178, Khasaais-e-Kubraa, vol-2, pg. 75, Subulal Huda, vol-10, pg. 24)

It is possible that here someone might have this doubt, that if the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had acquired such powers, then there should have not been dead by injury in the Islaamic troop. Although, hundreds of people were martyred by the wounds. Actually, this is unresolvable entanglement. To understand this and to explain this is not the work of ordinary minds but if efforts are made with patience and attention then something would be understood.

This thing cannot be denied, that most of the people die from diseases and every patient tells the condition of their illness to the doctors and curers, and they also carry out treatment according to their rules. By which many sick people become cured. And that doctor who has more experience, and more people are cured by his hands, most of the people go to him and he also according to his ability does not do any negligence in his treatment. Except for those whose end time comes, even the doctors become powerless in his treatment and that patient dies. If by the treatment of the doctors and the curers, death could be stopped then no King or rich person would have died in the world. For the treatment of the Kings selected doctors of every country would have been gathered. And they would have been given very high hopes but even under their treatment the one who has to die, would have died. It is obvious by this, that death cannot be delayed in any circumstances but even beside this allegation is not imposed on the doctors and the curers that you have killed him or you have done negligence in treatment because everyone knows that there is no cure for death. Hazrat Maulana Ruum (*Allaah have mercy on him*) says:

چوں قضا آید طبیب ابلہ شود و اں دوا در نفع خود گمراه شود

***Chuuñ Qazaa Aayad Tabeeb Ablah Shawad  
Waañ Dawaa Dar Naf'a Khud Gumrah Shawad***

When the time of death of the sick person comes, the senses of the healer devoid, he advices the prescription some what else for something, Even if the prescription is correct and beneficial then that medicine instead of its confirmed benefit gives adverse effects

از هلیله قبض شد اطلاق رفت آب آتش را مدد شد همچو نفت

***Az Haleelah Qabz Shud Itlaaq Raft  
Aab Aatish Raa Madad Shud Hamchuu Naft***

*Haleelah* [herbal medicine] which is for removing constipation, it causes constipation and fluent movement of bowel fades away, Similarly water which is a cool thing like Kerosene oil became the fuel for fever



این قضا ابرے بود خورشید پوش شیر و اژدها بود زو نهجو موش

**Ieeñ Qazaa Abray Buwad Khursheed Posh  
Shayr o Azhdahaa Buud Zu Hamchuu Mosh**

Anyhow this Qazaa [Death Order] Divine declaration of fate is a cloud, which hides the sun, infront of which the lions and big snakes are weak and powerless like a mouse

Almighty Allaah before creating the Universe has proportionated everything, that certain things will remain alive till such time, and such changes will come in it, this is called destiny [Taqdeer] and fate [Qazaa]. And this Qazaa [fate] is of two kinds one is Mu'allaq [changeable] and the other is Mubram [unchangeable].

Mu'allaq is that, which can be dispelled by some reason, meaning by prayers or medicines or alms etc. If that prayer or medicine or alms is not done then the state of destruction may come. That is why, a person at the time of illness uses medicine or does supplication or gives alms and he recovers. By which the doctor or the curer gets complimented. And the Qazaa-e-Mubram is that which cannot be dispelled by supplication or neither by medicine etc., [is irrevocable]. By this thing, it can be understood that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) when in any matter he would see that the problem is of Qazaa-e-Mu'allaq then would supplicate [do du'aa] or any other kind of Tasarruf, and when he would see that the problem is of Qazaa-e-Mubram then would not carryout Tasarruf of any kind rather would remain content on the Will of Allaah. Because this was not even accepted that any work would be done against the Will of Allaah. This is the reason, when Allaah Kareem informed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that Hazrat Imaam Husaien (Allaah be pleased with him) would attain martyrdom in a state of being a traveler after bearing afflictions of various kinds, hardships and difficulties, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did no hesitation at all in accepting this. Similarly, at the time of the martyrdoms of the respected companions the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would not make his Tasarrufaat evident because he knew this is Qazaa-e-Mubram.

Some people have described Qazaa [fate] of three kinds, Mu'allaq, Mubram and Mu'allaq Shabeeh bil Mubram. The meaning of the third kind is this, that it is written as Mubram on the Lauh e Mahfooz [the Sacred Tablet] but near Almighty Allaah it is Mu'allaq. It can be changed by the prayers of some Specially Chosen Ones of Allaah. So, the saying of the Redresser of the seekers of the Spiritual Path [Ghaus us Saqalaieen], the Beloved of Allaah [Mahboob-e-Subhaani] Hazrat Shaiekh Abdul Qaadir Jeelaani (Allaah have mercy on him) that with my prayer even the Qazaa-e-Mubram is also dispelled. By that it means this third type. Like Hazrat Qaazi Sanaa ul Laah Saahib Panipatti (Allaah have mercy on him) has narrated that the Divine Scholar [Imaam-e-Rabbaani], Mujaddid Alf-e-Saani Hazrat Shaiekh Ahmad Faarooqee Sarhinddee saw with his manifestation and insight that Shaqee (ill fated) was written on the forehead of Mullaa Taahir Lahori (Allaah have mercy on him) (who was the special teacher of the children of Hazrat Mujaddid Saahib). Hazrat told his sons about this condition. The sons requested, that Hazrat supplicate, so that Almighty Allaah would change his Shiqaaawat [unfortunate] to Sa'aadat [fortunate].

فَقَالَ الْمُبْدِدُ نَظَرْتُ فِي اللَّوْحِ الْمَحْفُوظِ  
فَإِذَا فِيهِ أَنَّهُ قَضَاءٌ مُبَرَّمٌ لَا يُنْكَرُ رَدُّهُ  
فَالْبَجَاءُ وَلَكَأَهُ الْكَرِيمَانِ فِي الدُّعَاءِ لَنَا  
النَّيْسَا مِنْهُ فَقَالَ الْمُبْدِدُ دُ قَدْ كَرْتُ  
مَا قَالَ غَوْتُ الثَّقَلَيْنِ السَّيِّدُ السَّنْدُ  
مُحْيِي الدِّينِ عَبْدُ الْقَادِرِ الْجِيلِيُّ رَضِيَ  
اللَّهُ عَنْهُ أَنَّ الْقَضَاءَ الْمُبَرَّمُ أَيْضًا يُرَدُّ  
بِدَعْوَتِي فَدَعَوْتُ اللَّهَ سُبْحَانَهُ وَقُلْتُ  
اَللَّهُمَّ رَحْمَتِكَ وَاسِعَةٌ وَفَضْلُكَ غَيْرُ  
مُقْتَصَرٍّ عَلَى أَحَدٍ أَرْجُوا وَأَسْأَلُكَ مِنْ  
فَضْلِكَ الْعَبِيدِ أَنْ تُجِيبَ دَعْوَتِي فِي مَحْوِ

Hazrat Mujaddid Saahib said, I glanced at the Lauh-e-Mahfooz [the sacred Tablet] there also it was written Shaqee too and this is Qazaa-e-Mubram. It is not possible to change but the sons very immensely requested for supplication. Hazrat Mujaddid Saahib says, by recalling the saying of Hazrat Ghaus-us-Saqalaieen, As Saiyyidus Sanad, Muhaiyy-ud-deen Abdul Qaadir Jeelaani (Allaah be pleased with him) that undoubtedly with my supplication the Qazaa-e-Mubram can also dispel. I pray to Almighty Allaah and pleaded, O Allaah, your Mercy is vast and your Graciousness is not limited to only just one. I am hopeful and

كِتَابِ الشَّعَاءِ مِنْ نَاصِيَةِ مُلَّا طَاهِرِ آتَهُ  
مَعَى مِنْهَا كَلِمَةً شَعْنٍ وَكُتِبَ مَكَانَهُ  
سَعِيدٌ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ  
(تفسير مظہری، ج ۵، ص ۲۰۰، زیر آیت یسحو  
اللہ ما یشاء ویشیت)

request from You for your immense  
Graciousness. That accept my  
supplication and erase *Shaqee* [ill-  
fated] from the forehead of Mullaa  
Taahir. Therefore, *AlhamdulilLaah*  
the word *Shaqee* was erased and  
*Sa'eed* [good fortune] was written.  
And nothing is difficult for Almighty  
Allaah.

(Tafseer-e-Mazharee, vol-5, pg. 200, under  
the verse یسحو اللہ ما یشاء ویشیت)

Hazrat Anas (Allaah be pleased with him) says, that the Holy Prophet,  
the Gracious Prophet [Nabiyy-e-Kareem], Most Compassionate  
and the Extremely kind [Rauuf-ur-Raheem] (Sallal Laahu 'Alaiehi Wa  
Sallam) said,

أَكْثَرُ مِنَ الدُّعَاءِ فَإِنَّ الدُّعَاءَ يَرُدُّ  
الْقَضَاءَ الْمُبْرَمَ (ابن عساکر، ج ۶، ص ۲۰۸،  
خطیب: ۶۹۹۲، کنز العمال: ۳۱۲۰)  
Pray [supplicate, make du'aa]  
abundantly verily prayers can change  
the *Qazaa-e-Mubram* also.  
(IbneAsaakir, vol-6, pg. 208, Khateeb: 6992,  
Kanzul Ummaal: 3120)

Thus, it is proven that by the supplication of the Beloved Friends of  
Allaah the *Qazaa-e- Mubram* can also be changed.

نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں

**Nigaah e Mard e Mu'min Say Badal Jaatee**  
**Hayn Taqdeerayn**

By the glance of the True believing men [meaning Auliya] fates  
are changed

And this is also proven that *Lauh-e-Mahfooz* [the sacred Tablet] is  
infront of the vision of the Most Perfect Friends of Allaah [*Auliya*-  
*e-Kaamileen*].

لوح محفوظ است پیش اولیاء

**Lauh e Mahfoozast Paysh e Auliya**

(Masnavi)

## Benefits

- (1) Even during the life of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the respected companions would write the Ahaadees and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would not stop them instead he would say write, nothing comes out of my mouth except the Truth.
- (2) The blessed mouth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very perfumed and very blessed, curer of the diseases and dispeller of sorrows.
- (3) The respected companions would go in the honourable presence of the Curer of Both the Worlds [Tabeeb-e-Dou-Jahaan] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in illness and in pain. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with the given Divine Powers and blessings would cure them from their hardships, illnesses and sicknesses.
- (4) The *Lauh-e-Mahfooz* [the sacred Tablet] is infront of the eyes of the Friends of Allaah [Auliya Allaah].
- (5) The supplications [du'aa] of the Friends of Allaah can change the fate.

# Sacred Tongue

(Mubaarak Zabaan)

## زبان مبارک

وہ زباں جس کو سب کن کی کنجی کہیں  
اس کی نافذ حکومت پہ لاکھوں سلام

**Woh Zabaan Jis Ko Sab Kun Ki Kunjee Kahayn**  
**Uss Ki Naafiz Hukumat Peh Laakhoñ Salaam**

That tongue which everyone calls, the key of Kun [To Be]  
Multitudinous salutations be on its eternal operative jurisdiction

اس کی پیاری فصاحت پہ بے حد درود  
اس کی دل کش بلاغت پہ لاکھوں سلام

**Uss Ki Piyaari Fasaahat Peh Bayhadd Durood**  
**Uss Ki Dilkash Balaaghat Peh Laakhoñ Salaam**

Countless blessings on his fascinating chasteness  
Multitudinous blessings be on his heart-enticing eloquence

اس کی باتوں کی لذت پہ لاکھوں درود  
اس کے خطبے کی ہیبت پہ لاکھوں سلام

**Uss Ki Baatoñ Kee Lazzat Peh Laakhoñ Durood**  
**Uss Kay Khutbay Kee Haiebat Peh Laakhoñ Salaam**

(A'laa Hazrat)

Countless blessings on the delighted relish of his sayings  
Multitudinous blessings be on the grandeur of his discourse

The sanctified tongue of the Illustrious Lord of the Universe [Saiyyid-e-Aalam] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very purified, and a manifestation and wealth of expertise and nobility, articulateness and speechifying, genuineness and righteousness, love and exquisiteness. The Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) talking was honeyed, the one which would differentiate between the reality and false, well-defined and distinct and pure from all types of flaws meaning exaggerating and understating, accusing and slandering, lies and backbiting, ill-chosen and ill-mannered talk etc. As if, His discourse is the pearls of string, which are falling.

(Zarqaani Alal Mawaahib, vol-4, pg. 99)

In addition to this Almighty Allaah had blessed him with so much knowledge that he would talk with idioms and words in every language. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would speak in some other language, then he would talk proficiently according to the rules, diction and public speaking of that language, that even the linguists of that language would be astonished.

The respected narrators had explained this, when any person no matter of whichever country he maybe of, as he would come in the honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and would speak anything in his language then he [Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] would speak in his language. This was the Divine Ability and Power in the sacred tongue of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Shifaa Shareef, vol-1, pg. 44)

This is how he should have been. Because he was sent for all the Creation. Therefore, it was necessary that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was granted the knowledge of all the creatures and would be the scholar of all the languages.

Allaamah Shahaab ud Deen Khifaa Jee Misri (Allaah have mercy on him) narrates that once few people from some other country came to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in the form of an envoy. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was sitting in

Masjid Nabvi at that time. When those people came to the Masjid, they could not recognise the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) (because he would not sit with prominent glamour like the Kings rather would sit along with the companions). So, one amidst them said in his own language, "من ابوان اسران" meaning, who is the Prophet of Allaah amidst you? No one from the audience understood this. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, "اشكرا در" meaning "come forward." They came forward after hearing this, and whatever they kept inquiring in their own language, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) kept answering them in their language. Which was not understood by anyone amid the companions beside the people of the envoy. Until they accepted that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the true Prophet of Allaah and after accepting Islaam returned to their country.

(Naseem ur Riyaaz, vol-2, pg. 134, Mawaahibul Ladunniyah, Subulal Huda, vol-7, pg. 133, Hujjatul Laahi Alal Aalameen, pg. 472)

Muhammad Bin Abdur Rahmaan Zahri (Allaah have mercy on him) narrates from his grandfather that one day, a person asked some thing from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in non-Arabic, يا رسول الله ايدالك الرجل امراته. In reply he said, نعم اذا كان ملقحا.

فَقَالَ لَهُ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ مَا قَالَ  
لَكَ وَمَا قُلْتَ لَهُ قَالَ إِنَّهُ قَالَ أَيُّهَا طَلُ  
الرَّجُلُ أَهْلَكَ قُلْتَ لَهُ نَعَمْ إِذَا كَانَ  
مُقْلِسًا قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ لَقَدْ  
طُفْتُ فِي الْعَرَبِ وَسَبَعْتُ فَصَحَاءَهُمْ فَمَا  
سَبَعْتُ أَفْصَحَ مِنْكَ قَالَ أَدْبَنِي رَبِّي  
(خصائص كبرى، ج ۱، ص ۶۳، زرقانی علی  
المواهب، ج ۴، ص ۱۰۱، سبل الہدی والرشاد،  
ج ۲، ص ۹۹)

Hazrat Abu Bakr Siddeeq (Allaah be pleased with him) requested that, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], what did this man say to you, and what did you say? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that he asked me, can someone borrow money from his wife and delay in repayment then is it allowed. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Yes, when he is poor and unable to repay. On hearing this Hazrat Abu Bakr Siddeeq (Allaah be pleased with him) said, I have roamed

in the cities of Arab, I have heard great linguists of Arab, but I have not heard anyone more eloquent than you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, I have been taught by my Rabb.

(Khasaa-is-e-Kubraa, vol-1, pg. 63, Zarqaani Alal Mawaahib, vol-4, pg. 101, Subulal Huda War Rashaad, vol-2, pg. 99)

Imaam Halabi (Allaah have mercy on him) quoted from Shawaahid-un-Nubuwwat that Hazrat Salmaan Faarasi (Allaah be pleased with him) came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and started reading his poetry, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called a Jew as an interpreter (who was a merchant and a teacher of Persian language). He heard the poetry of Hazrat Salmaan Faarasi (Allaah be pleased with him), who was praising the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and condemned those people who stop other people from coming to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). But the Jewish interpreter thinking this that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) does not know Persian said, O Muhammad, this Salmaan is condemning you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, he is praising me and condemning those people who stop others from coming to me. On hearing this,

فَقَالَ الْيَهُودِيُّ يَا مُحَمَّدٌ قَدْ كُنْتُ قَبْلَ  
هَذَا أَتَّهِمُكَ وَالْآنَ تَحَقَّقُ عِنْدِي أَنَّكَ  
رَسُولُ اللَّهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ (سيرة الحلبي،  
ج ۱، ص ۱۸۲)

that Jew said, O Muhammad, without doubt, before this I considered you wrong but now it is proven to me without any doubt you are the true Prophet of Allaah, thus I bear witness that No One is Worthy of Worship except Allaah and verily you are the Prophet of Allaah.

(Seerat ul Halabiyah, vol-1, pg. 182)

After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked Hazrat Jibraa'eel-e-Ameen [Jibraa'eel, the trustworthy] (Salutations on him) to teach Arabic to Salmaan,



فَقَالَ قُلْ لَّهِ لِيَغْبِضَ عَيْنَيْهِ وَيَفْتَحُ فَاةً  
فَفَعَلَ سَلْمَانُ فَتَقَلَّ جَبْرِيلُ فِي فِيهِ  
فَسَرَّ سَلْمَانُ يَتَكَلَّمُ بِالْعَرَبِيِّ الْفَصِيحِ  
(سيرة الحلبية، ج ١، ص ١٨٢، حجة الله على  
العالمين، ص ١١٢)

Therefore, Jibraa'eel replied, you may say to Salmaan to close his eyes and open his mouth. He did like this, then Jibraa'eel spitted in his mouth. Thus, Hazrat Salmaan, started speaking Arabic proficiently.  
(Seerat ul Halabiyah, vol-1, pg. 182, Hujjatul Laahi Alal Aalameen, pg. 112)

Hazrat Zaied Bin Arqam and Hazrat Anas (Allaah be pleased with them) narrates that we passed through a path of sacred Madinah along with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). There a tent was placed of an A'raabee [Bedouin] and a female deer was tied up outside the tent. And nearby, in the sunlight that Bedouin was sleeping on the ground. The female deer called three times the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by saying, "O Prophet of Allaah" [Yaa Rasoolal Laah] [Sallal Laahu 'Alaieka Wa Sallam]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) inquired, what difficulty are you facing? The [female] deer said, this Bedouin has caught me and tied me and my two little fawns [kids] are in that certain mountain of this forest, please you set me free so, that I may feed them milk and come back. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, will you really come back? The deer said, if I do not return then may Allaah give me a grievous punishment. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) set her free. Hence, she went and fed her fawns and came back. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) tied her the same way. In the meanwhile, that Bedouin woke up, when he saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he inquired, in what state of affairs did you come?

قَالَ تُطْلِقُ هَذِهِ الظَّيْبَةَ فَاطْلِقْهَا  
فَخَرَجَتْ تَعْدُو فِي الصَّخْرَاءِ تَجْرِي جَرِيًا  
شَدِيدًا فَرِحًا وَهِيَ تَضْرِبُ بِرِجْلَيْهَا  
الْأَرْضَ وَتَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنَّكَ لَرَسُولُ اللَّهِ (زرقاني على المواهب،

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, set this deer free. He immediately set her free. As soon as the deer became free, in a state of happiness, she ran very fast, while skipping and jumping saying loudly, اشهد ان لا اله الا الله وانك لرسول الله  
[I bear witness that there is no Deity

ج ٥، ص ١٥٠، دلائل النبوت ابونعيم ص ٣٢٠،  
سبل الهدى، ج ٩، ص ٥١٩)

except Allaah and You undoubtedly are the Prophet of Allaah]".  
(Zarqaani Alal Mawaahib, vol-5, pg. 150, Dalaailun Nubuwwat Abu Nu'aim pg. 320, Subulal Huda, vol-9, pg. 519)

A camel complained, to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that my owner does not give me enough to eat and make me do more work (Abu Daawood: 2549). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, I recognise that stone which would say Salaam to me, before I announced my Prophet-hood. (Mishkaat Shareef: 5853). Sutoon-e-Hannaanah started crying due to the agony of separation from him thus, he embraced it to his chest and said, if I had not embraced it to my chest, it would have cried until the Day of Judgement.

(Shifaa Shareef, vol-1, pg. 583, Subulal Huda, vol-8, pg. 214)

Imaam Abu Haneefah (Allaah be pleased with him) says,

وَالذِّئْبُ جَاءَكَ وَالْغَزَالَةُ قَدْ أَتَتْ بِكَ تَسْتَجِيرُ وَتَحْتَبِي بِحَاكَ

And the wolf came to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to acknowledge him [as the Prophet of Allaah], And the deer asked for his protection in a state of captivation, and would express its happiness

وَكَذَا الْوُحُوشُ أَتَتْ إِيَّاكَ وَسَلَّمَتْ وَشَكَا الْبُعَيْرُ إِيَّاكَ حِينَ رَاكَ

And similarly, beastly animals came to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said Salaam to him, And when the camel saw him, it complained in his honour of its [camel] condition

وَدَعَوَتْ أَشْجَارًا أَتَتْكَ مُطِيعَةً وَسَعَتْ إِيَّاكَ مُجِيبَةً لِنَدَاكَ

And when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called the trees they ran and came in his holy presence by following the orders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) (And gave witness of his truthfulness)

وَعَلَيْكَ ظَلَلَتِ الْغَبَامَةُ فِي الْوُلَايِ وَالْجِزْمُ عَنْ إِلَى كَرِيمٍ لَقَاكَ

(Qaseedah-e-Nu'maan)

And the clouds covered the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for shade and the Sutoon-e-Hannaanah cried due to his detachment

Imaam Siyootee and Imaam Qaazi Aiyaz (Allaah have mercy on them) quotes,

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا وَجَّهَ رُسُلَهُ إِلَى الْمُلُوكِ فَخَرَجَ سِتَّةَ نَفَرٍ مِنْهُمْ فِي يَوْمٍ وَاحِدٍ فَأَصْبَحَ كُلُّ رَجُلٍ مِنْهُمْ يَتَكَلَّمُ بِلِسَانِ الْقَوْمِ الَّذِينَ بَعَثَهُ إِلَيْهِمْ (شفاء شريف، ج ١، ص ٢٠٨، خصائص كبرى، ج ٢، ص ٢، سبل الهدى، ج ١١، ص ٣٢٢، طبقات ابن سعد، ج ١، ص ١٩٨)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sent his six companions, in one day to six different countries to different Kings, and each of them started speaking the language of that country [without learning or studying] towards the country to which they were sent.

(Shifaa Shareef, vol-1, pg. 208, Khasaais-e-Kubraa, vol-2, pg. 2, Subulal Huda, vol-11, pg. 344, Tabqaat Ibne Sa'ad, vol-1, pg. 198)

When he made the slaves with *Tasarruf* [power of sway] the scholars of different languages, then is he himself not the scholar of the different languages? Surely, he is and definitely he (Sallal Laahu 'Alaiehi Wa Sallam) is.

It is known that the Holy Prophet, His Majesty, the Lord of the Universe [Huzoor Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) knew the languages of animals, stones, woods [trees] and all other creations.

Hazrat Abu Zar Ghifaari (Allaah be pleased with him) narrates, that my brother Anees said to me, I have some work in Makkah Mukarramah. You can take care of the goats, he said this and went away. After sometimes he came back, then he proclaimed,

I have met a person in Makkah who says that, he is the Prophet of Allaah. I inquired what do the people say about him? Anees replied, that the people say, he is a poet, is a soothsayer [Kaahin], is a magician, then he started saying, Allaah's oath!

لَقَدْ سَمِعْتُ قَوْلَ الْكَهَنَةِ قَبْلَ أَنْ يَقُولَهُمْ وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَقْرَاءِ الشَّعْرِ قَبْلَ أَنْ يَنْتَبِهُ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شَعْرٌ وَاللَّهِ أَنَّهُ لَصَادِقٌ وَأَنَّهُمْ لَكَاذِبُونَ (مسلم شريف كتاب الفضائل: ٦٣٥٩، سنن الترمذي، ج ٢، ص ٣١٣)

I have heard the words of the soothsayer [Kaahin], his speech is not the speech of soothsayer. Allaah's oath I have compared his speech with all forms of poetry, but no one will say this even after me that his speech is poetry. Allaah's oath, he is truthful and those people who call him a poet etc., they are liars.

(Muslim Shareef, Kitaab ul Fazaail: 6359, Dalaailun Nubuwwat, pg. 208, Subulal Huda, vol-2, pg. 314)

On hearing this Hazrat Abu Zar Ghifaari (Allaah be pleased with him) came to Makkah Mukarramah, in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and accepted Islaam. And when he returned back to his brother Anees, then after hearing the news of his accepting Islaam Hazrat Anees and his mother also accepted Islaam. Hence three of them came to their nation Ghifaar, after seeing them, half of their nation converted to Islaam. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) migrated to Madinah Munawwarah, so then the other half of the nation also became Muslims. Similarly, the tribe of Aslam also converted to Islaam and on this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, غَفَارُ غَفَرِ اللَّهُ لَهَا وَأَسْلَمُ سَأَلَهَا اللَّهُ Meaning, May Almighty Allaah forgive the tribe of Ghifaar and keep the tribe of Aslam prosperous. (Bukhaari Shareef: 3513)

Hazrat Yazeed Bin Roomaan and Muhammad Bin Ka'ab (Allaah be pleased with them) narrates, that a person namely Qaies Bin Naseebah from Bani Sulaiem [Tribe], came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and heard his discourse and inquired many things from him. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) answered them, he memorised all those things and accepted that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the true Prophet and converted to Islaam. Then he went to his nation and said, O people, certainly, I have heard the inconceivable thoughts of

Greeks, vague words of Persia, poetry of Arabs, forecasting of the fortune-teller and the words of the kings of Mulook Himyar but the discourse of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) does not match the words of anyone of them, he is the true Prophet therefore, you should listen to me and get benefit from him.

(Subulal Huda, vol-6, pg. 346, Tabqaat Ibne Sa'ad, vol-1, pg. 233)

Hazrat Ibne Abbaas (Allaah be pleased with them) narrated, that a person namely Zammaad, (the tribe of Yemen) came to Makkah from Azd Shunu'ah [tribe], and he heard some of the people sayings that Muhammad is demonised by Jinn or madness. So, he said, I know the cure and magical formula of such people. Many people have been cured by my healing show me where is he? The people brought him to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), when he came and sat in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). At that instance, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) recited this sermon,

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنُؤْمِنُ  
بِهِ وَتَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ  
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْبَانَا  
مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ  
يُضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ  
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ رَسُولَ اللَّهِ

We only praise Allaah and ask for help from only Him, and do accept belief only on Allaah and depend only on Him. We seek refuge only from Allaah from the mischief of self-desire and bad deeds. Whoever, He guides, no one can mislead him and whoever He [Allaah] Astrays no one can guide him. I bear witness that there is no one Worthy of Worship except Allaah and I am His true Prophet.

Zammaad requested the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to read again. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) read again. Zammaad said,

وَاللَّهِ لَقَدْ سَمِعْتُ قَوْلَ الْكُهَنَةِ وَ قَوْلَ

Oath on God, I have heard the words of many fortune tellers,

السَّحَرَةِ وَ قَوْلَ الشُّعْرَاءِ فَمَا سَمِعْتُ  
مِثْلَ هَؤُلَاءِ الْكَلِمَاتِ وَلَقَدْ بَلَغَنَ  
قَامُوسَ الْبَحْرِ فَهَلُمَّ يَدَكَ أَبَايَعَكَ عَلَى  
الْإِسْلَامِ فَبَايَعَهُ (مسلم: ٢٠٠٨، احمد:  
٢٧٩، ٢٨٠، ٢٨١، ٢٨٢، ٢٨٣، ٢٨٤، ٢٨٥، ٢٨٦، ٢٨٧، ٢٨٨، ٢٨٩، ٢٩٠، ٢٩١، ٢٩٢، ٢٩٣، ٢٩٤، ٢٩٥، ٢٩٦، ٢٩٧، ٢٩٨، ٢٩٩، ٣٠٠، ٣٠١، ٣٠٢، ٣٠٣، ٣٠٤، ٣٠٥، ٣٠٦، ٣٠٧، ٣٠٨، ٣٠٩، ٣١٠، ٣١١، ٣١٢، ٣١٣، ٣١٤، ٣١٥، ٣١٦، ٣١٧، ٣١٨، ٣١٩، ٣٢٠، ٣٢١، ٣٢٢، ٣٢٣، ٣٢٤، ٣٢٥، ٣٢٦، ٣٢٧، ٣٢٨، ٣٢٩، ٣٣٠، ٣٣١، ٣٣٢، ٣٣٣، ٣٣٤، ٣٣٥، ٣٣٦، ٣٣٧، ٣٣٨، ٣٣٩، ٣٤٠، ٣٤١، ٣٤٢، ٣٤٣، ٣٤٤، ٣٤٥، ٣٤٦، ٣٤٧، ٣٤٨، ٣٤٩، ٣٥٠، ٣٥١، ٣٥٢، ٣٥٣، ٣٥٤، ٣٥٥، ٣٥٦، ٣٥٧، ٣٥٨، ٣٥٩، ٣٦٠، ٣٦١، ٣٦٢، ٣٦٣، ٣٦٤، ٣٦٥، ٣٦٦، ٣٦٧، ٣٦٨، ٣٦٩، ٣٧٠، ٣٧١، ٣٧٢، ٣٧٣، ٣٧٤، ٣٧٥، ٣٧٦، ٣٧٧، ٣٧٨، ٣٧٩، ٣٨٠، ٣٨١، ٣٨٢، ٣٨٣، ٣٨٤، ٣٨٥، ٣٨٦، ٣٨٧، ٣٨٨، ٣٨٩، ٣٩٠، ٣٩١، ٣٩٢، ٣٩٣، ٣٩٤، ٣٩٥، ٣٩٦، ٣٩٧، ٣٩٨، ٣٩٩، ٤٠٠، ٤٠١، ٤٠٢، ٤٠٣، ٤٠٤، ٤٠٥، ٤٠٦، ٤٠٧، ٤٠٨، ٤٠٩، ٤١٠، ٤١١، ٤١٢، ٤١٣، ٤١٤، ٤١٥، ٤١٦، ٤١٧، ٤١٨، ٤١٩، ٤٢٠، ٤٢١، ٤٢٢، ٤٢٣، ٤٢٤، ٤٢٥، ٤٢٦، ٤٢٧، ٤٢٨، ٤٢٩، ٤٣٠، ٤٣١، ٤٣٢، ٤٣٣، ٤٣٤، ٤٣٥، ٤٣٦، ٤٣٧، ٤٣٨، ٤٣٩، ٤٤٠، ٤٤١، ٤٤٢، ٤٤٣، ٤٤٤، ٤٤٥، ٤٤٦، ٤٤٧، ٤٤٨، ٤٤٩، ٤٥٠، ٤٥١، ٤٥٢، ٤٥٣، ٤٥٤، ٤٥٥، ٤٥٦، ٤٥٧، ٤٥٨، ٤٥٩، ٤٦٠، ٤٦١، ٤٦٢، ٤٦٣، ٤٦٤، ٤٦٥، ٤٦٦، ٤٦٧، ٤٦٨، ٤٦٩، ٤٧٠، ٤٧١، ٤٧٢، ٤٧٣، ٤٧٤، ٤٧٥، ٤٧٦، ٤٧٧، ٤٧٨، 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It is learned that whatever a dweller of paradise will like, according to his desire that thing will be created. In other words, this can be said that, “Kun (كن)” [Divine Command, To be] will be Bestowed. Meaning whatever thing will be imagined to present, Kun is said, immediately that thing is presented.

Therefore, Hazrat Abdur Rahmaan Bin Abee Bakr Siddeeq (Allaah be pleased with them) says that Hakam Bin Aas comes in the gathering of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) and when the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) would speak he would make faces, and use to mimic him.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْ كَذَلِكَ فَلَمْ يَزَلْ يَخْتَلِجُ حَتَّى مَاتَ (طبرانی: ۳۱۶۷، مستدرک: ۴۲۴۱، بیہقی، ۶۷، ص ۲۳۹، خصائص، ج ۲، ص ۷۹، سبل الہدی، ج ۱۰، ص ۲۲۱) One day the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said to him, be like this! (Hence, the word Kun just had to come out of his sacred mouth and he became like this) and until his death kept making faces. (Tibraani: 3167, Mustadrik: 4241, Baiehaqee, vol-6, pg. 239, Khasaais-e-Kubraa, vol-2, pg. 79, Subulal Hudaa, vol-10, pg. 221)

It is a fact that those things for which the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) stated clearly they were presented [happened] immediately.

وہ زباں جس کو سب کن کی کنجی کہیں اس کی نافذ حکومت پہ لاکھوں سلام

**Woh Zabaan Jis Ko Sab Kun Ki Kunjee Kahayn  
Uss Ki Naafiz Hukumat Peh Laakhoñ Salaam**

(A’laa Hazrat)

That tongue which everyone calls, the key of Kun [To Be]  
Multitudinous salutations be on its eternal operative jurisdiction

Hazrat Salamah Bin Akwa (Allaah be pleased with him) narrates that a person was eating with his left hand in front of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam).

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلْ بِيَمِينِكَ فَقَالَ لَا أَسْتَطِيعُ قَالَ لَا اسْتَطَعْتُ مَا مَنَعَهُ إِلَّا الْكِبَرُ قَالَ فَمَا رَفَعَهَا إِلَى فِيهِ (مسلم: ۵۲۶۸، مشکوٰۃ: ۵۹۰۴)

Therefore, the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said to him, eat with your right hand. He said, I cannot eat with my right hand. Meaning, it is not working. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said, go from today it will remain useless [handicapped]. He had spoken lies only due to pride. Therefore, since that day this hand became so useless that it did not ever reach his mouth again.

(Muslim: 5268, Mishkaat: 5904)

Hazrat Anas (Allaah be pleased with him) narrates that a person would write revelations, later he became Murtad [apostate] and joined the Mushrik [polytheists].

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْأَرْضَ لَا تَقْبَلُهُ (بخاری: ۳۶۱۷، مسلم: ۱۴-۲۷۸۱، مشکوٰۃ: ۵۸۹۸)

Thus, the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said, definitely the earth will not accept him (meaning will not keep him within).

(Bukhaari: 3617, Muslim: 2781-14, Mishkaat: 5898)

Therefore, when he died, and the polytheists buried him the earth threw him out, several times the earth was dug deeper and he was buried but whenever they returned after burying him the earth would throw him back.

Hazrat Abuu Talhah (Allaah be pleased with him) narrates that person kept lying outside the grave. Until his body was ruined and destroyed, but the earth did not accept him.

تمہارے منہ سے جو کئی وہ بات ہو کے رہی

**Tumhaaray Moonh Say Jou Niklee Woh Baat  
Ho Kay Rahee**

Whatever articulated from Your mouth it certainly did  
bound to happen



The Caliph of the true Muslims, Hazrat Alee (*Allaah has blessed his face*) narrates, that someone inquired, O Prophet of Allaah [*Yaa Rasoolal Laah*] (*Sallal Laahu 'Alaieka Wa Sallam*) is the Hajj obligatory each year?

قَالَ لَا وَلَوْ قُلْتُ نَعَمْ لَوَجَبَتْ  
(ترمذی: ۳۰۵۵، نسائی: ۳۵۸۵، ابن ماجہ:  
۲۸۸۴، دارمی: ۱۸۲۹، احمد: ۳۵۱۰)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, no and if I would have said yes, then it would have been obligatory each year.

(Tirmizee: 3055, Nasaaee: 3585, Ibne Maajah: 2884, Daarami: 1829, Ahmad: 3510)

This is narrated in Ibne Maajah, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, if I would say yes, then every year it will be obligatory and then if you would not do it every year then would have been tormented.

ہے جنبش لب قانون خدا قرآن و خبر کی گواہی ہے

**Hai Ju'umbish-e-Labb Qaanoon-e-Khudaa  
Qur'aan o Khabar Kee Gawaah Hai**

The movement of your lips is the Law of Allaah,  
Is the witness of Qur'aan and the revelation

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) narrates that once:

فَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَرَسًا لَابِنِ طَلْحَةَ بَطِينًا وَكَانَ يَقْطِفُ  
فَلَبًا رَجَعًا قَالَ وَجَدْنَا فَرَسَكَ هَذَا  
بَحْرًا فَكَانَ بَعْدَ ذَلِكَ لَا يُجَارَى وَفِي  
رَوَايَةٍ فَكَانَ سَبَقَ بَعْدَ ذَلِكَ الْيَوْمِ  
(بخاری: ۲۸۶۷، مشکوٰۃ: ۵۹۰۵)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sat on the bare back [without any saddle] of the horse of Hazrat Abu Talhah (*Allaah be pleased with him*) and that horse was very slow in moving. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came back he said, I found your horse like an ocean meaning found him very fast. After that he became so fast, that no horse could step [stride] with him

and it is stated in another narration, that after that day no horse could go faster than of him.

(Bukhaari: 2867, Mishkaat: 5905)

Saiyyidinaa Ghaus e A'zam (*Allaah be pleased with him*) says, that when the *Auliya* and *Abdaal* [Friends of Allaah and the Designated Saints] after attaining excellence of annihilation [*fanaaiyat*] become *Faani Fil Laah Baaqi Bil Laah* then, "Kun" is bestowed to them. Therefore, he says,

وَهِيَ حَالَةُ الْفَنَاءِ الَّتِي هِيَ غَايَةُ أَحْوَالِ  
الْأَوْلِيَاءِ وَالْأَبْدَالِ ثُمَّ قَدْ يَرُدُّ إِلَيْهِ  
التَّكْوِينُ فَيَكُونُ جَبِيءٌ مَا يَخْتَارُ إِلَيْهِ  
بِإِذْنِ اللَّهِ وَهُوَ قَوْلُهُ جَلَّ وَعَلَاءُ بَعْضِ  
كُتُبِهِ يَا ابْنَ آدَمَ أَنَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا  
أَنَا أَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ أَطْعَمُنِي  
أَجْعَلَكَ تَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ (فتوح  
الغيب على بهجة الاسرار، ص ۱۰۹)

And this is the condition of *Fanaa*, which is the extreme of the condition of *Auliya* and *Abdaal*. Then they are bestowed "Takween" (to say Kun), so then whatever they want, all that happens with the Order of Allaah, therefore; it is the saying of Almighty Allaah, it is stated in His Book that, "O son of Aa'dam, I am Allaah, there is no one Worthy of Worship [Deity] beside Me. I am that, if I say to anything that Be, then it happens. You also obey Me, I will also make you such, that you will also say to something, to be, it will happen."

(Futuuhul Ghaieb Alaa Bahjatul Asraar, pg. 109)

When the Friends of *Allaah* and *Abdaal* [the Designated saints] have such grandeur, that they are bestowed *Kun* [to be], then what will be the grandeur of the Majesty the chief of the Spiritual leaders [*Saiyyid-ul-Auliya-wal-Abdaal*], the Chief of the Prophets and the Messengers [*Saiyyid-ul-A'ambiyaa-Wal-Mursaleen*] (*Sallal Laahu 'Alaiehi Wa Sallam*). Indeed, truly said by A'laa Hazrat, the most learned one of Barelvi [*Faazil-e-Barelvi*],

وہ زبان جس کو سب کن کی کنجی کہیں اس کی نافذ حکومت پہ لاکھوں سلام

**Woh Zabaan Jis Ko Sab Kun Ki Kunjee Kahayn  
Uss Ki Naafiz Hukumat Peh Laakhoñ Salaam**

That tongue which everyone calls, the key of Kun [To Be]  
Multitudinous salutations be on its eternal operative jurisdiction

Hazrat Abu Huraierah (*Allaah be pleased with him*) says, that we were along with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on a journey. At the time of departing, he heard the voice of crying from Hazrat Hasan and Hazrat Husaien (*Allaah be pleased with them*), hence he asked Saiyyidah Faatimah why are they crying? Hazrat Faatimah (*Allaah be pleased with her*) replied, due to thirst. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called out loudly to everyone and said, does anyone have water? But no one had water. He said to Saiyyidah, give one to me. She gave to him.

فَأَخَذَهُ فَصَبَّهٖ إِلَى صَدْرِهِ وَهُوَ يَطْغُمُ مَا  
يَسْكُتُ فَأَذْلَعَهُ لَهُ لِسَانَهُ فَجَعَلَ يَبْكُهُ  
حَتَّى هَدَأَ وَسَكَنَ فَلَمْ أَسْمَعْ لَهُ بُكَاءً وَ  
الْآخَرَ يَبْكِي كَمَا هُوَ مَا يَسْكُتُ فَقَالَ  
تَاوَلِينِي الْآخِرُ فَنَا وَلَتَنَّهُ إِيَّاهُ فَفَعَلَ بِهِ  
كَذَلِكَ فَسَكَنَّا فَمَا أَسْمَعُ لَهُمَا صَوْتًا  
(طبرانی: ۲۶۵۶، ابن عساکر، ج ۱۳، ص  
۲۲۲، خصائص کبریٰ، ج ۱، ص ۶۲، سبل الہدیٰ،  
ج ۱۰، ص ۴۲)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took him and placed him against his chest, they were crying a lot at that time, so he, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his tongue in his mouth. He started sucking it until he was satisfied, after that he did not cry and the other one was still crying. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, give him also to me? So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also did the same with him, therefore; both of them became satisfied and became quiet. After this, the voice of their crying was not heard.

(Tibraani: 2656, Ibne Asaakir, vol-13, pg. 222, Khasaais-e-Kubraa vol-1, pg. 62, Subulal Huda, vol-10, pg. 42)

## Benefits

- (1) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) knows the languages of all the creatures and is more eloquent and articulate than all the creations.
- (2) Whatever comes out of the sacred tongue of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that happens, meaning he has the Authority of *Kun*.
- (3) Whatever comes out from the sacred tongue of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), that becomes the Law of Allaah.
- (4) The Friends of Allaah and the Saints appointed in Divine Administration [*Abdaal*] they are also bestowed *Kun*.

# Sacred Beard

(Reesh Mubaarak)

ریش مبارک

ریش خوش معتدل مرہم ریش دل

ہالہ ماہ ندرت پہ لاکھوں سلام

**Reesh-e-Khush Mu'tadil Marham-e-Raysh-e-Dil\***  
**Haalah-e-Maah-e-Nudrat Peh Laakhoñ Salaam**

Beautifully proportionate beard is a cure for the wounds  
of the heart

Multitudinous salutations be on the encircling of the  
exceptional Moon

خط کی گرد دہن وہ دل آرا پھبن

سبزہ نہر رحمت پہ لاکھوں سلام

**Khat Kee Gird-e-Dahan Woh Dil Aaraa Phaban**  
**Sabzah-e-Nehr-e-Rahmat Peh Laakhoñ Salaam**

(A'laa Hazrat)

Beard line around the mouth that charismatically  
loveable adornment

Multitudinous salutations be on the foliage of the canal of mercy

\*Reesh meaning is beard and Raysh meaning is wound, in Urdu or Persian this word is written the same way.

The sacred beard of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very dense and extremely good-looking. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) use to oil his sacred beard and use to also comb his beard, and use to cut from its width and length and use to shave his sacred moustache.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never used any hair-dye etc., because in his sacred beard and blessed head there were not more than twenty white hair.

Hazrat Ibne Seereen Taabi'ee asked from Hazrat Anas Bin Maalik (Allaah be pleased with him) that:

هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَضَبَ فَقَالَ لَمْ يَبْدُغِ الْخَضَابَ كَانَ فِي لِحْيَتِهِ شَعْرَاتٌ بَيَضٌ  
(مسلم شریف: ۶۰۷۴)

Did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) use any hair colour? He said, he never needed to put hair colour because the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had (more or less) ten white hair in his beard.

(Muslim Shareef: 6074)

Hazrat Anas Bin Maalik (Allaah be pleased with him) narrates:

لَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ (ترمذی: ۳۶۲۳)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not even have twenty white hair in his sacred beard and head.

(Tirmizee: 3623)

Therefore, it is proven from the narrations, that total number of white hair in the sacred head and beard of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were seventeen to eighteen.

(Zarqaani Alal Mawaahib, pg. 207, Subulal Huda, vol-2, pg. 36)

Hazrat Anas (Allaah be pleased with him) narrated, that once a Jew [barber] arranged the sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) meaning trimmed the small and long hair, so he prayed for him.

اَللّٰهُمَّ جَبِّلْهُ فَاَسْوَدَتْ لِحْيَتُهُ بَعْدَ مَا  
كَانَتْ بَيِّضًا  
(بیہقی، ج ۶، ص ۲۱۰، خصائص کبریٰ، ج ۲، ص  
۲۳، سبل الہدیٰ، ج ۱۰، ص ۲۰۷)

That O Allaah, give him beauty, the narrators say, that the hair of the beard of this Jew had become white but due to the blessings of this supplication, they again turned black.

(Baiehaqee, vol-6, pg. 210, Khasaais-e-Kubraa, vol-2, pg. 23, Subulal Huda, vol-10, pg. 207)

Hazrat Qataadah (Allaah be pleased with him) narrates:

حَدَّثَ يَهُودِيٌّ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ نَاقَةً فَقَالَ اَللّٰهُمَّ جَبِّلْهُ فَاَسْوَدَ  
شَعْرُهُ حَتَّى صَارَ اَشَدَّ سَوَادٍ مِنْ كَذَا وَ  
كَذَا قَالَ مَعْبَرٌ وَ سَبَعْتُ غَيْرَ قَتَادَةَ  
يَذْكُرُ اَنَّهُ عَاشَ تِسْعِينَ سَنَةً فَلَمْ يَسْبُ  
(خصائص کبریٰ، ج ۲، ص ۸۳، المصنف:  
۱۹۴۶، سبل الہدیٰ، ج ۱۰، ص ۳۳)

A Jew milked a female camel for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prayed in his favour, O Allaah, bless him with beauty and elegance. The narrators say, that the hair of his beard again became very black and he remain alive for ninety years, but his beard never turned white.

(Khasaais-e-Kubraa, vol-2, pg. 83, Subulal Huda, vol-10, pg.33, Al Musannaf: 19462)

Normally the hair cannot turn black after becoming white, even though it is possible that with the use of some medicine they may turn black, without the colour but until now such an old man has not been seen, whose beard would have again turned black after becoming white.

It is proven by these two Ahaadees, that without any medicine etc., and only with the supplication of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the beards of these two Jews turned black after becoming white.

Hazrat Shaah Waliyyul Laah Muhaddis Dehlvi (Allaah have mercy on him) wrote about the biography of his father Hazrat Shaah Abdur Raheem Saahib (Allaah have mercy on him) that,

حضرت ایشان می فرمودند کہ یکبارگی مرا  
تپ گرفت وآں مرض امتداد یافت  
وامید حیات بسر آمد درآں ساعت نغمه  
واقع شد درآں نغمه حضرت شیخ عبدالعزیز  
ظاہر شد ندمی فرماید اے فرزند حضرت  
پیغامبر علیہ وآلہ الصلوٰۃ والتسلیمات  
بعیادت تومی آیند و شاید ازیں جهت  
تشریف آوردند و پائے تو آں سوست سریر  
ترا بوجھے باید گزاشت کہ پائے تو بایں  
جهت نہ باشد بافت آدم قوت تکلم نبود  
حاضران را اشارت کردم تا سریر مرا از آں  
جا گردانیدند آں گاہ حضرت رسالت پناہ  
تشریف آوردند و فرمودند کیف حالک یا  
بنی! حلاوت ایں گفتار بر من مستولی شد و  
جدے و بکائے و اضطرابے عجیب بر من  
ظاہر گشت آنحضرت مراد بر گرفتند بوجھے  
کہ لحيہ شریف بالائے سر من بود قمیص  
مبارک از اشک من تر شد و آہستہ آہستہ  
آں وجد تسکین یافت آنگاہ بخاطرم آمد کہ  
مدتہاست کہ آرزوئے موئے شریف دارم  
چہ قدر کرم باشد اگر دریں ساعت چیزے  
ازیں قبیل مرحمت فرماید بریں خطرہ  
مشرف شدند و بر لحيہ مبارک دست فرود

The Highly respected father says, that once he had fever and the illness prolonged such that no hope was left for the survival. During that time, he had a slight sleepiness. Hazrat Shaiekh Abdul Azeez manifested and said, O son, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is coming to inquire about your health, and maybe he will enter from this side, and your feet are in this direction. The bed should be placed in such a way that your feet are not on that side. I woke up, but did not have the energy to speak, I signaled the visitors to turn my bed on that direction. The same moment, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) entered and said, O son, how are you feeling? The melodious sweetness of his voice had such spiritual effects on me that a strange kind of ecstasy, elation and restlessness engulfed on me. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) embraced me in such a way, that the sacred beard of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was on my head. The sacred shirt of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became wet with my tears and slowly with this ecstasy I received peacefulness. At that time, it came in to my heart, that for a long time I had a desire to have the sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi



apart straight. Secondly, once three non-believers demanded a test. I was not ready on this disrespect. When the debate extended, so those friends (for test) took these two hair in the sunlight, immediately a piece of cloud appeared and over-shadowed these hair. Even though the sun was very hot, and it was not a cloudy weather at all. One of them repented but other one said, that it is just a coincidence. Again, those hair were taken out and again the cloud appeared, the second one also repented. The third one said, this is a mere coincidence. The third time they were again taken out in the sunlight, the cloud again appeared. The third one also connected to the string of the followers. Thirdly, once a lot of people came for the Ziyaarat [to see] of the sacred hair. I tried a lot, but the lock of the box did not open, so that all of us would be able to see [do Ziyaarat] but the lock did not open. I turned my attention towards my heart and found that a certain person amongst them was not in a pure state [Juñmbi]. Due to the mishap of his impurity the lock is not opening. I covered his defect and asked everyone to renew their cleanliness. As soon as, the impure person left the room the lock opened easily and all of us saw the hair. When in the last age the respected Hazrat, distributed the

دیگراں گفتند قضیہ اتفاقیہ است، دیگر بار برآوردند دیگر بار ابر پارہ ظاہر شد دیگرے توبہ کرد سوئے گفت ایں نیز قضیہ اتفاقیہ است سوم بار بافتاب بردند دیگر بار ابر پارہ ظاہر شد سیمی در سلک تاباں منسلک گشت۔ دیگر آنکہ برائے زیارت برآوردیم مجمع عظیم بود ہر چند کلید بر قفل می نہادیم و سعی میکردم مفتوح نمی شد۔ بہ دل خود متوجہ شدم معلوم شد کہ فلاں جنب است بشامت جنابت او میسر نمی آید عیب پوشی کردم و ہمہ را بتجدید طہارت فرمودم جنب ازاں مجمع بیرون رفت آن گاہ بسہولت مفتوح گشت، زیارت کردم، حضرت ایشان در آخر عمر تبرکات قسمت می فرمودند یکے ازاں دو موئے بکاتب حروف عنایت فرمودند۔ والحمد للہ رب العالمین (انفاس العارفین، ص ۴۰ تا ۴۲)

Wa Sallam). It would be what a great blessing if at this time anything would be bestowed from this sort. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became aware of this thought, and moved his hand on his sacred beard and placed two sacred hair on my hands. It came in my mind, will these two hair also remain with me in the World of Witness [Aalam-e-Shahaadat], or not? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also became aware of his thought and said, these two hair will also remain in that World. Afterwards, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him the good news of his recovery and a long life. At this moment, I woke up and asked for an oil-lamp, but did not find these hair in my hands. I became saddened and diverted attention towards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), a kind of concealment over-powered me. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) appeared and said, O clever son, be aware that in caution, I have placed these two hair under the pillow, you will find them from there. I woke up and found those hair from there and respectfully preserved them at a certain place. Later he said, a special features of these two hair are these, firstly they are joined together, when Durood Shareef is recited they both stand

آوردند دو موئے در دست من دادند بخاطر آمد کہ ایں دو موئے در عالم شہادت باقی خواہند ماند یا نہ، بریں خطرہ نیز مشرف شدند و فرمود ایں دو موئے در اں عالم باقی خواہند ماند بعد ازاں بشارت صحت کلی و امتداد عمر دادند آن گاہ افاقت واقع شد چراغ طلبیدم آن دو موئے در دست نیافتم اندوہناک شدم و بداں جناب توجہ نمودم غیبیہ واقع شد و آنحضرت متمثل گشتند و فرمودند انا و آگاہ باش اے فرزند آن دو موئے راز یروسادہ تو برائے احتیاط نگاہ داشتہ ام از آنجا خواہی یافت بافاقت اقدام و از آنجا یافتم در جائے بہ تعظیم مضبوط کردم بعد ازاں فرمود از خواص ایں دو موئے یکے آنست کہ اولاً باہم پیچیدہ می باشند چوں درود خوانندہ می شود ہر یکے جدائی ایستد و دیگر آنکہ یک مرتبہ سہ کس از منکران امتحان خواستند من بایں بے ادبی رضا نمیدادم چوں مناظرہ بامتداد آنجا میداد عزیزاں آن ہر دو موئے را در افتاب بردند ہماں ساعت ابر پارہ ظاہر شد حال آنکہ آفتاب بسیار گرم بود و موسم ابر ہرگز نہ یکے توبہ کرد و

sacred relics, so amidst these two sacred hair, one was also given to the writer of these words (Shaah Waliyyul-Laah). Wal Hamdu Lil Laahi Rabbil Aalameen

(Anfaasul Aarifeen, pg. 40-42)

From here we can be well aware of the greatness of Hazrat Shaah Abdur Raheem Saahib (Allaah have mercy on him), and his love for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the devotion and affection for his sacred hair. Beside this, a very big issue can be understood, that Hazrat Shaah Abdur Raheem Saahib did not only imaginary visualize the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rather the blessed Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) appeared with his sacred body. Because the sacred hair which were bestowed they are part of the body and Shaah Saahib saw with his own eyes that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) separated them from his real sacred beard and gave them. Moreover, the obvious connection of the sacred hair was with the purified body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). By this it is proven, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) appeared there with his blessed body. Though the others did not see, like Hazrat Jibraa'eel (Salutations on him) use to come by himself, in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and beside the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) no one could see him.

That is why the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

مَنْ رَأَى فِي النَّامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ فِي صُورِي

“Meaning, the one who has seen me in dreams, so undoubtedly he has only seen me, because the Satan [Shaietaan] cannot formulate in my looks.”

(Bukhaari Shareef: 110)

## Beard (Daarhee)

Keeping a beard is a continued old tradition [Sunnah] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and all the Prophets and Messengers (Salutations on them). After the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), all the four respected companions [Khulafaa-e-Raashideen], the sacred Scholars and Friends of Allaah [A'immah-e-Izzaam], have continuously and permanently practiced this. Hence there is no argument from anyone against it.

Keeping a beard is an emphasized tradition [Sunnat-e-Mu'akkadah] for the Followers of the Holy Prophet [Ummat-e-Muhammadiyah] (Sallal Laahu 'Alaiehi Wa Sallam). To shave a beard or to keep it less than one fist is forbidden [Haraam] and sin. Also, the one who considers it degraded and disgraceful he is an infidel and dejected.

Nowaday's people keep a French cut, curson cut fashion beard or keep it only on the chin [Goatee] and some get it shaved all together, all of this is the following of the Jews and the Christians.

Some ignorant deny it being in accordance to the Islaamic Law [Shari'ah] and make fun of it, and say that nowhere in the Qur'aan there is an order and proof of keeping it. Since they are the deniers of the sacred Ahaadees, therefore; it seems appropriate to present some verses of the Qur'aan by which it is proven to keep a beard.

Gracious Allaah says:

(۱) يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ (النساء: ۵۹) (1) O you who believe! Obey Allaah and obey the Prophet [Sallal Laahu 'Alaiehi Wa Sallam].

(Al-Qur'aan, chapter An-Nisaa, verse 59)

(۲) مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا (الحشر: ۷) (2) Whatever the Prophet of Allaah gives you take it. And what he forbids you abstain from it.

(Al-Qur'aan, chapter Al-Hashr, verse 7)

It is proven by these two verses, that in every command and prohibition it is obligatory for every Muslim to obey the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Keeping a beard and to prolong it, is proven by the saying, action and order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and a clear order of not shaving and cutting it is also present.

Thus, it is proven, that the one who keeps the beard and prolongs it, is acting on these verses of the Qur'aan and is busy in obeying the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The one who shaves the beard, is against Almighty Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(النساء: ٨٠) (٣) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ 3) He who obeys the Prophet has indeed obeyed Allaah.

(Al-Qur'aan, chapter An-Nisaa, verse 80)

It is proven from this verse, that the one who is the follower and is obedient to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he is actually the follower and is obedient to Almighty Allaah and the one who is not the obedient of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he is not the obedient of Almighty Allaah. Thus, those who keep beard are following Allaah Kareem and His Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and those shaving it are disobedient to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and Almighty Allaah. It is proven, the ones who keep the beard they are the followers and obedient of Almighty Allaah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and the ones who shave it, are the deniers and disobedient of Allaah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(النساء: ٨١) (٤) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا 4) Then O beloved by your Lord, these people cannot be true believers until they make you their judge in every dispute that breaks out amidst them and do not find any impediment in their hearts against the decision given by you, and submit to it with heart and soul.

4) Then O beloved by your Lord, these people cannot be true believers until they make you their judge in every dispute that breaks out amidst them and do not find any impediment in their hearts against the decision given by you, and submit to it with heart and soul.

(Al-Qur'aan, chapter An-Nisaa, verse 65)

This verse proves that whoever does not accept the decision of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or feels tightness or hesitation in his heart over the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is not a *Mu'min* [True Muslim]. Keeping a beard and growing it, is the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and one who does not accept, and the one who feels hesitant in his heart are according to this verse not a *Mu'min*.

(النور: ٦٣) (٥) فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ 5) Therefore, let those who do against the command of the Prophet fear lest some trial befall them or a painful torment overtake them.

(Al-Qur'aan, chapter An-Noor, verse 63)

This verse proves that the ones who do against the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are punishable in the world for ordeal [fitnah] and wickedness and ought to have enormous wrath in the hereafter.

(البقرة: ٢٠٨) (٦) يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ 6) O you who believe, enter Islaam as a whole and do not follow the footsteps of the Devil. Surely, he is your open enemy.

(Al-Qur'aan, chapter Al-Baqarah, verse 208)

The reason behind the revelation of this verse is this, that Hazrat Abdul Laah Bin Salaam and his associates who were earlier Jews, would hate the meat of the camel even after converting to Islaam, because in their previous religions it was forbidden [Haraam] to eat the meat of camel. This is the rule, those things which are used since childhood they are liked and those things for which there is dislike since childhood, a hindrance is surely developed in nature by their use. Moreover, eating camel's meat is not even obligatory [Farz], necessary [waajib], favoured tradition [Sunnat-e-Mu'akkadah], refusing which would certainly be against Islaam,

it is only permitted and *halaal*. So, Hazrat Abdul Laah Bin Salaam and his associates with this thought that by leaving it, there is also no resistance to Islaam, and they can also follow their previous *Shari'ah* [Law], and would not eat the meat of camel. The Muslims would eat the meat of camel easily. Therefore, once Hazrat Abdul Laah and his associates hesitated to eat the meat of camel with the other Muslims, and they started showing aversion. So, Almighty Allaah did not like this thing and a verse was revealed that, O believers, enter into Islaam completely, eat from whatever that has been declared as permitted and *Halaal* and do not show dislike for those things which are permitted in Islaam. Those orders which have been canceled do not apply them.

Pay little attention, that when to discard an act that is permitted [*Jaa'iz*] and *Halaal* is a cause of imperfection to Islaam then that act which is necessary [*Waaajib*] and favoured tradition [*Sunnat-e-Mu'akkadah*] to discard it or to feel disgusted, will be what a great harm to Islaam. By this it is clear that the ones who shave beard, there is deficiency in their Islaam and they are not completely submitted to Islaam.

Almighty Allaah says:

(٧) وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿٧﴾ (النساء)

7) And who ever opposes the Prophet after the way of guidance has become clear on him, and follows the way other than the way of the Muslims, So We Will let him turn where he himself turned, And We Will enter him in Hell. And that is a very bad place for returning.  
(Al-Qur'aan, chapter An-Nisaa, verse 115)

It is proven by this verse after the clearance of the truth, any person who opposes the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and while leaving the ways of the Muslims chooses his own separate path, his abode is hell.

Undoubtedly, all the Prophets and the Messengers, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), all the Companions, the generation of Muslims that came after the Companions [*Taabi'een*], the generation after the *Taabi'een* [*Tab'a Taabi'een*], Jurisprudence Leaders [*A'immah-e-Mujtahideen*], the Narrators of Hadees and the Interpreters of Qur'aan [*Muhaddiseen-o-Mufasssireen*], the respected Friends of Allaah [*Auliyyaa*], and all the true Muslims [*Mu'mineen*], the Pious people [*Saaliheen*], from the earlier ones [*Salaf*] till the later ones [*Khalaf*], all of them have unanimous consensus verbally and by action on the beard and all of them kept a beard and gave the orders of keeping the beard therefore; the person who opposes such great tradition [*Sunnah*] is worthy of hell and is liable of the wrath of Almighty Allaah. Almighty Allaah is displeased from him and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is angry with him.

May Almighty Allaah by the mediation of His Beloved, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would give all the Muslims the love of His beloved, and the ability of acting on Islaamic orders and narrations. *Aameen*

I wish every person of the Muslim nation, would have been a mirror of the Islaamic teachings and an example of the character and actions of the earlier pious people [*Salaf Saaliheen*] and would have safeguarded Islaamic customs so that, the other Nations would have received an impression of this religion and faith, its knowledge and action, piety and virtues, but

اس کی نظر میں دل فریب رنگ تمدن فرنگ کردیئے محو سر بسر اپنے سلف کے واقعات

***Iss Kee Nazar Mayn Dil Farayb Rang-e-Tamaddun-e-Firang  
Kar Diyay Mahv Sar Ba Sar Apnay Salaf Kay Waaqi'aat***

In his eyes are the fascinating colours of the culture of the West  
Have totally forgotten the events of his ancestors



مغربی علم ہو گیا باعث فخر اب اسے مصحف پاک اور حدیث ہو گئے کہنہ واقعات

**Maghribi Ilm Ho Gayaa Baa'is-e-Fakhr Ab Isay  
Mus haf-e-Paak Aur Hadees Ho Ga'ay Kuhnah Waaqi'aat**

The knowledge of West have now become a cause of  
pride for him

The Holy Qur'aan and Hadees have become old stories

فعل نکو سے منحرف اور نہ شوق بندگی تھیڑ و سنیما ہیں اب اس کے رہین التفات

**Fe'l-e-Niku Say Munharif Aur Nah Shauq-e-Bandagee  
Theatre o Cinema Hayn Ab Iss Kay Raheen-e-Iltifaat**

Distracted from virtuous deeds and nor has the passion  
of worshipping

Drama and Cinema are now his center of attention

In this era filled with maliciousness [Fitnah] when from every direction, evils of different kinds and types are ruining the religion and destroying the customs of religion. There is such a great empowerment of luxurious lust on the souls, it has become difficult and a cause of shamefulness and disgrace to walk on the path of the traditions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). In such a period, one attains enormous rewards for walking on the way of guidance and following the traditions [Sunnah] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Therefore, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

مَنْ تَبَسَّكَ بَسْنَتِي عِنْدَ فَسَادِ أُمَّتِي  
فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ (مشکوٰۃ: ۱۷۶)

Any person who will remain firmly steadfast on my tradition [Sunnah], when there is maliciousness [Fitnah] and animosity [Fasaad] in my Nation [Ummah], so for him there is a reward and award of a hundred martyrs.

(Mishkaat: 176)

## Size of Beard

Having the length of the beard equivalent to one fist is the last limit of tradition [Sunnah]. It is not allowed to keep shorter than this, and if it grows little bigger than this, it is permissible rather it's even better. To keep it so long and broad that it reaches the extent of ridicule and becomes a cause of fun, it is repulsive [Makrooh].

Hazrat Abu Huraierah (Allaah be pleased with him) narrated that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

جُؤُ السَّوَارِبَ وَأَرْخُوا الدِّلْحَى خَالِفُوا  
النَّجُوسَ (مسلم شریف: ۶۰۳)

Trim moustache and grow beard  
and oppose the fire worshippers  
[Zoroastrians].

(Muslim Shareef: 603)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

خَالِفُوا النَّسْرَ كَيْنَ وَقَرِّوْا الدِّلْحَى وَاحْفُوا  
السَّوَارِبَ (بخاری شریف: ۵۸۹۲)

Oppose the polytheists, grow the  
beards and trim the moustache.

(Bukhaari Shareef: 5892)

In both these Ahaadees, it has been ordered to grow the beards, trim the moustache and oppose the polytheists and Fire worshipper [Majoos]. The scholarly Leaders of the Hadees have clarified that during the worldly era of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) some amongst the polytheists and the Fire worshipper would either keep small beards and some would shave it and they would keep big moustache. Therefore, it was ordered to oppose them that do not keep small beards nor shave them, rather grow it and trim the moustache.

Now the question arises, what should be the minimum length of the beard which would also be different than the beards of the Polytheists and fire worshipper, and it would also be according to the Prophetic order (Sallal Laahu 'Alaiehi Wa Sallam) to "grow the beards?"

So, it is stated in regard to this, that the narrators of the following

Ahaadees of Bukhaari and Muslim, the most respected companions Hazrat Abdul Laah Bin Umar and Hazrat Abu Huraierah (*Allaah be pleased with them*) clearly present regarding them, that they would trim the part that was more than one fist.

Thus, it is written in *Bukhaari Shareef* (#5892):

كَانَ ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبَضَ عَلَى لِحْيَتِهِ فَمَا فَضَلَ أَخَذَهُ - وَ رُوِيَ مِثْلُ ذَلِكَ عَنْ ابْنِ هُرَيْرَةَ وَ فَعَلَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ بِرَجُلٍ وَ عَنِ الْحَسَنِ الْبَصْرِيِّ يُؤْخَذُ مِنْ طُولِهَا وَ عَرَضِهَا (ارشاد الساري شرح البخاري، ج ٨ ص ٢٥٠)

When Ibne Umar would perform Hajj or Umrah, then that part of the beard which would be more than a fist, he would get it trimmed. And similar, to this, it is narrated by Hazrat Abu Huraierah, (that he would also get the extra part trimmed). Hazrat Umar (*Allaah be pleased with him*) did this with a person that his beard which was more than a fist, he had it trimmed. And it is narrated by Hazrat Hasan Basri (*Allaah be pleased with him*) that he would trim extra hair of his beard from its length and width.

(*Irshaad us Saari Sharhul Bukhaari*, vol-8, pg. 450)

Can this be said about these great personalities, that they went against the *Sunnah*? Or did anyone amidst the Companions objected on their, this act? No, not at all. It is proven, that the approved length of the beard *Masnoon* [in *Sunnah*] is one fist. Therefore,

Hazrat Amar Bin Shu'aieb narrates from his father and he from his grandfather that,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرَضِهَا وَ طُولِهَا (ترمذی: ۲۷۲۲)

Certainly, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would trim the beard from its length and width.

(*Tirmizee*: 2762)

Imaam-e-Ahle Sunnat Hazrat Maulana Ahmad Rizaa Khan (*Allaah have mercy on him*) says, that the limit of the beard, according to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Hazrat Abdul Laah Bin Umar, Hazrat Abu Huraierah etc., and according to the actions and the saying of the companions and the generation after the companions [*Taabi'een*], and our Imaam-e-A'zam Abu Haneefah (*Allaah have mercy on them*), and the Writer of our Hanafee doctrine of religion [*Muharrar-e-Mazhab*] Imaam Muhammad (*Allaah be pleased with him*) by making it clear from the general books of *Fiqh* and *Hadees*, the limit of the beard is one fist only. It has just been mentioned in the words of the scholars none of them felt it permissible [*halaal*] to cut shorter than this, cutting what is more than one fist [handful] is according to the Prophetic Tradition [*Masnoon*] in front of us. Instead in *Nihaayah* it has been interpreted by the word of mandatory action [*Wujuub*]. See its details in '*Bahr o Nahr*', '*Durr-e-Mukhtaar*', and its footnotes etc., from the books of *Fiqh* in '*Mirqaat* and '*Lam'aat* and '*Minhaaj* etc., from the books of *Hadees*, '*Quutul Quloob*' and '*Ihyaaul Uloom*,' etc., and the books of spiritual path [*Sulook*].

Every wise person knows,

خَيْرُ الْأُمُورِ أَوْسَطُهَا - قَالَ اللَّهُ تَعَالَى وَ كَانَ بَيْنَ ذَلِكَ قَوَامًا  
وَقَالَ اللَّهُ تَعَالَى وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا (لمعة الضحى في إعفاء اللحية، ص ٣٣)

The best work is the moderate one.

Almighty Allaah says, And Seek a way in between. (*Holy Qur'aan*, chapter *Al Israa*, verse 110)

And Almighty Allaah says, and remain in between the two on the middle path. (*Holy Qur'aan*, chapter *Al Furqaan*, verse 67)

(*Lam'atud Duhaa Fii I'faa ul Luhaa*, pg. 33)

## Benefits

- (1) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is always informed about his slaves, and he can go when and where ever he wants, and by removing the sorrows of his slaves does mercifulness and graciousness on them.
- (2) The sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are unmatched and exemplary so even the clouds put shade on them. And they can know about the recitation of Durood Shareef, therefore; they become straight and separated.
- (3) The sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are so sacred and pure that someone who is not clean he cannot see them.
- (4) The Friends of Allaah [*Auliyaa Allaah*] can foresee with their *Tasarruf* [Power of Sway], and the perception of Luminance [*Noor-e-Firaasat*] the apparent and hidden conditions like, Hazrat Shaiekh Abdul Azeez Saahib (*Allaah have mercy on him*) came and told them to change the direction of the bed.
- (5) That to keep a beard is favoured tradition [*Sunnat-e-Mu'akkadah*], the one who discards them is a great sinner, denier, opposer and is creditable of hell.

## Sacred Neck, Shoulders and the Spine (Gardan, Kandhay, Pusht Mubaarak)

گردن، کندھے، پشت مبارک

جس میں نہریں شیر و شکر کی رواں  
اس گلے کی نصارت پہ لاکھوں سلام

**Jis Mayn Nehrayn Hayn Sheer o Shakar Kee Rawaan  
Uss Galay Kee Nuzaarat Peh Laakhoñ Salaam**

In which the canals of milk and honey flows  
Millions of salaams be upon the freshness of that throat

دوش بردوش ہے جن سے شان شرف  
ایسے شانوں کی شوکت پہ لاکھوں سلام

**Doush Bar Doush Hai Jin Say Shaan-e-Sharaf  
Aissay Shaanoñ Kee Shaukat Peh Laakhoñ Salaam**

The honour and greatness which the Almighty Allaah has bestowed  
the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it is continuous by his  
mercy. And from shoulder to shoulder his Ahle Baiet and Auliya  
are receiving dignity from his graciousness

Millions of salaams be upon the imperial grandiosity of such  
shoulders

حجر اسود کعبہ جان و دل  
یعنی مہر نبوت پہ لاکھوں سلام

**Hajr-e-Aswad-e-Ka'bah-e-Jaan o Dil  
Ya'nee Muhr-e-Nubuwwat Peh Laakhoñ Salaam**

(A'laa Hazrat)

Hajr-e-Aswad [Black stone of Paradise] is the Ka'bah of heart\* and  
soul, Millions of salaams be upon that meaning of the seal  
of Prophethood

\* My Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Ka'bah of every heart and soul,  
and the Seal of Prophethood that is placed on his sacred spine, it is like the Hajr-e-  
Aswad in the Holy Ka'bah. [Translator]

The sacred neck of the Majesty is filled with Luminance [Huzoor Pur Noor], the Lord of the Universe [Saiyyid-e-Aalam] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very beautiful, long with moderation and was bright white-like moonlight كَانَ عُنُقُهُ ابْنَيْ قَمَّةٍ (Shumaail-e Tirmizee, vol-1, pg. 22, Khasaais-e-Kubraa, vol-1, pg. 75, Baiehaqee vol-1, pg. 274, Ibne Asaakir vol-3, pg. 398). It was charmingly attractive as if, his neck was Suraahi [long necked earthen vessel] of silver. The sacred shoulders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also had unique grace and splendour, very beautiful that no human would have been like them.

Ibne Saba'a and Razeen has mentioned in his excellences:

أَنَّهُ كَانَ إِذَا جَلَسَ يَكُونُ كَتِفُهُ أَعْلَى مِنْ  
جَمِيعِ الْجَالِسِينَ  
(زرقانی علی الموابہ، ج ۴، ص ۲۰۰)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would sit amidst the other people, his sacred shoulder would be higher than everyone.

(Zarqaani Alal Mawaahib, vol-4, pg. 200, Subulal Huda, vol-2, pg. 83)

Hazrat Abu Huraierah (Allaah be pleased with him) narrated that whenever the sacred shoulders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be uncovered,

فَكَانَ سَبِيكَةً فَضَّةً (بیہقی، ج ۲، ص ۲۷۵، بزار، ترمذی شاکل، ج ۱، ص ۲۵ و  
خصائص کبری، سبل الہدی، ج ۲، ص ۴۳)

It would seem that they are molded by silver.

(Baiehaqee, vol-2, pg. 275, Bazaar, Tirmizee Shumaail, vol-1, pg. 25, Khasaais-e-Kubraa, vol-1, pg. 127, Subulal Huda, vol-2, pg. 43)

Imaam Fakhr-ud-Deen Raazi (Allaah be pleased with him) narrates, that once Abu Jahal came with the intention of hitting a stone at the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam),

رَأَى عَلَى كَتِفَيْهِ ثُعْبَانَيْنِ فَانْصَرَفَ  
مَرْعُوبًا (تفسیر کبیر، زرقانی، ج ۵، ص ۱۹۵)

he saw two big pythons [big snakes] on the sacred shoulders so he ran away with fear.

(Tafseer-e-Kabeer, Zarqaani Alal Mawaahib, vol-5, pg. 195)



Hazrat Alea (Allaah has blessed his face) narrates that on the day of conquering Makkah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed me on his shoulders to break the idols, the condition of the power of these shoulders was such,

أَنْ لَوْ شِئْتُ نِلْتُ أَفْئَ السَّهَاءِ  
(المستدرک: ۳۳۸، خصائص کبری: ۲۶۴، سبل الہدی، ج ۵، ص ۲۳۶)  
that if wanted I could have reached till the edges of sky.  
(AlMustadrik: 3387, Khasaais-e-Kubraa: 264, Subulal Huda vol-5, pg. 236)

Hazrat Muharrish Ka'abi (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) tied the Ihraam [cloth worn for Umrah] with the intention of Umrah from Ji'irraanah [place] in the night.

فَنَظَرْتُ إِلَى ظَهْرِهِ كَأَنَّهُ سَبِيكَةٌ فِضَّةٍ (احمد)،  
تَبَيَّنَتْ، ج ۱، ص ۲۰۷، خصائص کبری، ج ۱، ص ۷۳،  
۷۳، زرقانی علی المواہب، ج ۴، ص ۱۸۸، سبل الہدی، ج ۲، ص ۴۵)  
Hence, my glance fell on his sacred back, it was such, that as if, it is moulded by silver.  
(Ahmad: 23225, Baiehaqee, vol-1, pg. 207, Khasaais-e-Kubraa, vol-1, pg. 73, Zarqaani Alal Mawaahib, vol-4, pg. 188, Subulal Huda, vol- 2, pg. 45)

Hazrat Wahab Bin Munabbah (Allaah be pleased with him) narrates:

لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا وَقَدْ كَانَتْ عَلَيْهِ شَامَةُ النَّبُوءَةِ فِي يَدِهِ الْيُمْنَى إِلَّا نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ شَامَةَ النَّبُوءَةِ كَانَتْ بَيْنَ كَتِفَيْهِ  
(حاکم: ۴۱۰۵، خصائص کبری، ج ۱، ص ۶۱، سبل الہدی، ج ۲، ص ۵۰)  
Almighty Allaah did not send any Prophets but their seal of Prophet-hood would be on their right hand. Except our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) his seal of Prophet-hood is, in between both the shoulders.  
(Haakim: 4105, Khasaais-e-Kubraa, vol-1, pg. 61, Subulal Huda, vol-2, pg. 50)

Hazrat Ubaad Bin Amar (Allaah be pleased with him) says:

كَانَ خَاتَمُ النَّبُوءَةِ عَلَى طَرَفِ كَتِفِهِ الْأَيْسَرِ كَأَنَّهُ رُكْبَةٌ عَنْزٍ وَكَانَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ أَنْ يُرَى الْخَاتَمُ (طبرانی، ابو نعیم، خصائص کبری، ج ۱، ص ۶۰، سبل الہدی، ج ۲، ص ۴۶)  
as if, it is the knee of goat. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not like it to be viewed.  
(Tibraani, AbuNu'aiem, Khasaais-e-Kubraa, vol-1, pg. 60, Subulal Huda, vol-2, pg. 46)

Hazrat Saaib Bin Yazeed (Allaah be pleased with him) says:

قُبْتُ خَلْفَ ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زِرِّ الْحَجَلَةِ (بخاری و مسلم: ۶۰۸۷، ترمذی: ۳۶۳۳، طبرانی کبیر: ۶۶۸۰، سبل الہدی، ج ۲، ص ۴۵)  
I was standing behind the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and I saw the seal of Prophet-hood between both his shoulders like the partridge button.  
(Bukhaari, Muslim: 6087, Tirmizee: 3643, Tibraani Kabeer: 6680, Subulal Huda, vol-2, pg. 45)

Hazrat Jaabir Bin Samurah (Allaah be pleased with him) says that:

رَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ يُشَبِّهُ جَسَدَهُ (مسلم شریف: ۶۰۸۴، تہذیب، ج ۱، ص ۲۳۵، طبرانی کبیر: ۱۹۱۸، حاکم: ۴۱۹۷، ابن حبان: ۳۶۰۱، سبل الہدی، ج ۲، ص ۴۵)  
I saw his Seal of Prophet-hood near his shoulder like the egg of a pigeon, in colour it resembled the body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).  
(Muslim Shareef: 6084, Baiehaqee, vol-1, pg. 235, Tibraani Kabeer: 1908, 1918, Subulal Huda, vol-2, pg. 45, Haakim: 4197, Ibne Hibbaan: 3601)

Hazrat Salmaan Faarasi (Allaah be pleased with him) narrates:

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأُلْقِيَ إِلَيَّ رِدَاءُهُ وَقَالَ انْظُرْ إِلَى مَا أُمِرْتُ بِهِ فَرَأَيْتُ الْخَاتَمَ بَيْنَ كَتِفَيْهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ (تہذیب، ج ۱، ص ۲۶۶، خصائص

کبریٰ، ج ۱، ص ۵۹، المستدرک: ۴۱۹۷، ابن  
عساکر، ج ۱، ص ۳۹۱، سیل الہدیٰ، ج ۲، ص ۴۵،  
کنز العمال: (۱۷۸۲۲)

So, I saw his seal of Prophet-hood,  
like the egg of a pigeon, in between  
both the shoulders.

(Baiehaqee, vol-1, pg. 266, Khasaais-e-Kubraa, vol-1, pg. 59, Al Mustadrik: 4197, Subulal Huda, vol-2, pg. 45, Ibne Asaakir, vol-1, pg. 391, Kanzul Ummaal: 17822)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates:

كَانَ خَاتَمُ النُّبُوَّةِ عَلَى ظَهْرِ النَّبِيِّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ الْبُنْدَقَةِ مِنْ  
لَحْمٍ مَكْتُوبٌ فِيهَا بِاللَّحْمِ مُحَمَّدٌ  
رَسُولُ اللَّهِ (ابن حبان: ۶۳۰۲، ابن عساکر،  
حاکم، خصائص کبریٰ، ج ۱، ص ۶۰، سیل الہدیٰ،  
ج ۲، ص ۴۶، فتح الباری، ج ۶، ص ۵۶۳)

That on the sacred back of the  
Holy Prophet (Sallal Laahu 'Alaiehi Wa  
Sallam) the seal of Prophethood was  
like a piece of flesh, on which with  
the flesh [meaning it was naturally]  
written "محمد رسول الله" [(Sallal Laahu 'Alaiehi  
Wa Sallam)].

(Ibne Hibbaan: 6302, Ibne Asaakir, Haakim, Khasaais-e-Kubraa, vol-1, pg. 60, Subulal Huda, vol-2, pg. 46, Fathul Baari, vol-6, pg. 563)

The different narrations which are present regarding the Seal of the Prophet-hood, they can be analysed like this, that whoever has compared it with whatever, they have done it according to their mind, and the comparison of every person is according to his own thinking.

Hazrat Julhamah Bin Urfatah narrates that once I came to Makkah. At that time, residents of Makkah were struck by the catastrophe of great famine. The Quraiesh jointly came to Abu Taalib and said, O Abu Taalib, the people are afflicted in immense calamity. Come out and pray for rain from Almighty Allaah.

فَخَرَجَ أَبُو طَالِبٍ وَمَعَهُ غُلَامٌ كَأَنَّهُ  
شَمْسٌ دَجِنَ تَجَلَّتْ عَنْهُ سَحَابَةٌ قَتِيَاءٌ  
وَحَوْلَهُ أُغْيَلٌ فَأَخَذَهُ أَبُو طَالِبٍ

Thus, Abu Taalib went out, along  
with him was such a luminous  
[Nooraani] boy, that as if he was a  
sun. Who had come out from the

فَلَصَقَ ظَهْرُهُ بِالنَّكَعَةِ وَلَا ذَا الْغُلَامِ  
بِأَصْبَعِهِ وَمَا فِي السَّبَاءِ قَزَعَةٌ فَأَقْبَلَ  
السَّحَابَ مِنْ هَهُنَا وَهَهُنَا وَأَغْدَقَ  
وَأَغْدَقَ وَأَنْفَجَرَ الْوَادِي وَأَخْصَبَ  
النَّادِي وَالْبَادِي وَفِي هَذَا يَقُولُ أَبُو  
طَالِبٍ (زرقاني على المواب، ج ۱، ص ۱۹۰،  
خصائص کبریٰ، ج ۱، ص ۸۶، سیل الہدیٰ، ج ۲،  
ص ۴۷، سیر اعلام النبلاء، ج ۱، ص ۵۵)

black clouds and there were some  
other children around him too.  
[After reaching the Baiet-ul-Laah  
Shareef], Abu Taalib placed the  
back of this luminous boy with the  
wall of the Ka'bah. This luminous  
boy pointed his finger, towards the  
sky, even though at that time there  
was not even a single piece of cloud  
on the sky. But by his gesture, the  
clouds came from all sides and it  
rained so much, that the forest over-  
flowed and the people of the city  
and village were greatly flourished.  
(And the catastrophe of famine  
dispelled). Abu Taalib has pointed  
towards this in his verses.

(Zarqaani Alal Mawaahib, vol-1, pg. 190, Khasaais-e-Kubraa, vol-1, pg. 86, Subulal Huda, vol-2, pg. 137, Siyarul I'laamun Nubalaa, vol-1, pg. 55)

وَ ابْيَضُّ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثَبَالٌ اَيْثَلِي عِصْمَةٌ لِلْكَرَامِلِ

That one with fair complexion, from the alms of whose sacred  
luminous face the water of rain is desired  
Is the protector of the orphans and the guardian of the widows.

يَلُودِيهِ الْهَلَاكُ مِنْ اِلِ هَاشِمٍ فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَ فَوَاضِلِ

Zealous people like Bani Haashim at the time of destruction and  
catastrophe would plea and request from him and would get  
immense blessings and rewards by coming in his presence.

(Zarqaani Alal Muwaahib, vol-1, pg. 190, Khasaais-e-Kubraa, vol-1, pg. 86, Subulal Huda, vol-2, pg. 137)

Before the making of the sacred pulpit, there was a pillar of date tree in the sacred Masjid, on which, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would lean his sacred back and give a lecture. After the making of pulpit, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sat on the pulpit, hence a very unhappy sad voice started coming out from this pillar.

استن حنانه از ہجر رسول نالہ می زد ہم چو ارباب عقول

**Usstun-e-Hannaanah Az Hijr-e-Rasool**  
**Naalah Mee Zad Hamchuu Arbaab-e-Uquul**

(Masnavee Ruumi)

*Sutoon-e-Hannaanah* in separation from the Prophet  
Cried intensely like the sensible people cry

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came down from the pulpit and embraced it to his chest, thus it got comforted and it became quiet. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Allaah's oath, if I would have not embraced it to my chest then it would have kept crying until the Day of Resurrection. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had it cut and buried it under the sacred pulpit.

(Subulal Huda, vol-8, pg. 214, Zarqaani Alal Mawaahib, vol-4, pg. 138, Al Bidaayah wan Nihaayah, vol-6, pg. 142)

Some ignorant foolish have refused to accept this Hadees therefore; they say that for crying, feeling, heart, brain, lungs, neck and complex human system is needed. From where did all of this come in this tree? If you will say this was a miracle, then why did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) refuse to show this miracle to the infidels and said it clearly, اَنَا كُنْتُ اِنْسَانًا رَّسُولًا I am a human being, whose work is to deliver the Message of Almighty Allaah, not to show miracles. And what is the reason of showing miracles in front of the Muslims, they had already converted to Islaam.

(As stated Dou Islaam, Author Dr. Ghulaam Jeelaani Barq, pg. 337)

I wish, before denying the sacred Hadees of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) these people would have understood it from

some qualified teacher of Hadees? The condition of these people is just like that person, who becomes a Doctor or *Tabeeb* [physician] by reading books of medical and pharmacy by themselves. And then also starts the treatment of the people, so may Allaah protect the people from such doctors and *Hakeem* [physician] because the result of the treatment of such Doctors and *Hakeem* can be what else besides this that, "neither will the illness survive nor the patient."

Keep in mind, just like the truth cannot reach the person who reads the books of Medical and *Hikmat* by themselves, so that they would claim to be Doctors and *Tabeeb*, and treat the people, until they do not read these with experience from some learned Doctor or *Hakeem*. Exactly just like that, these people do not have the right, that they would claim to have the understanding of Hadees, and would talk about Hadees. Until they do not study Ahaadees from some worthy teacher.

It is very amazing, that these people who in their own thoughts claim to have the belief on Qur'aan and the understanding of Qur'aan, do not understand this Hadees? And how did they become the denier of its authenticity? Even though the Holy Qur'aan gives a clear proof of the correctness of this Hadees. Therefore, Almighty Allaah said while explaining the conditions of the destruction and death of Pharaoh [Fir'aun] and his nation. He says,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ

(الدخان: ٢٩)

And the heavens and the earth did not shed tears over them.

(Al-Qur'aan, chapter Ad-Dukhaan, verse 29)

This verse proves that the heavens and earth do cry but not due to the destruction and death of Pharaoh [Fir'aun] and his nation. Similarly, they do not cry over the death of other non-believers. Yes, they cry over the death of the *Mu'mineen* [True Muslims] and the *Saaliheen* [pious people]. Like it is stated in correct Hadees. So, the deniers of Hadees should also deny this verse of the Holy Qur'aan, in which it is proven that the earth and sky cried. Otherwise as they

believe that the presence of the sensitive heart and mind, neck and lungs and complex body system is necessary for crying, they should also prove that feeling in the earth and sky.

وَإِنْ مِنْهَا لَكَايَهٗطٌ مِّنْ خَشْيَةِ اللَّهِ  
(البقره: ٤٢)

And there are some (stones) amid them that fall down with the fear of Allaah.

(Al-Qur'aan, chapter Al-Baqarah, verse 74)

لَوْ أَنزَلْنَاهُذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَهُ  
خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ  
(الحشر: ٢١)

Had we revealed this Qur'aan on a mountain, you would have certainly seen it bow down in humility splitting in to pieces with the fear of Allaah.

(Al-Qur'aan, chapter Al-Hashr, verse 21)

In these two verses, the presence of the Fear of Allaah in stones and mountains is clearly proven. And fear and grief are both the conditions of heart. So, the deniers of the Hadees should either prove the presence of flesh and body, heart and mind, like they want in the pillar of Hannaanah [*Sutoon-e-Hannaanah*] and in the stones and mountains or like that true Hadees [*Saheeh Hadees*] should also deny these two verses of the Qur'aan.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا  
(الاحزاب: ٧٢)

Undoubtedly We offered the Trust to the heavens, and the earth and the mountains, but they refused to bear it and were afraid of it.

(Al-Qur'aan, chapter Al-Ahzaab, verse 72)

This sacred verse clearly proves that the skies, earths and mountains excused from carrying the weight of Trust and were afraid of it. So, was their fearing and excusing through the heart and mind or was it without the heart and mind?

Similarly, from various verses of Holy Qur'aan, the hearing and seeing, keeping the differentiation between the wrong and right,

Glorifying Allaah, laughing and crying is proven for many things even without having body and flesh, heart and mind, ears and tongue, neck and lungs and complex body system.

So along with the denying of that Hadees, then will also have to deny all these evidences, otherwise along with these evidences they will also have to accept this reality that without any doubt that *Sutoon-e-Hannaanah* did cry due to the separation from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

فلسفی کہ منکر حنانہ است از حواس اولیاء بیگانه است

**Falsafee Keh Munkir-e-Hannaanah Ast  
Az Hawaas-e-Auliyaa Baygaanah Ast**

(Ruumi)

The Philosophers are the deniers [not acceptors] of the crying of *Sutoon-e-Hannaanah*  
Because they are unaware of the qualities of the senses of the Friends of Allaah

And this objection of the deniers of the Hadees, if this was a miracle then, when the non-believers demanded for a miracle, why did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) decline after saying this, هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا (Al Qur'aan, chapter Al Israa, verse 93) [Who am I but a man sent by Allaah] and what is the need of showing miracles to the Muslims? They had already accepted Faith.

This is that evidence of their intellectual capability and understanding of Qur'aan which has exposed this, that they make loud noise but are hollow from inside.

The real matter is, which the denier of Hadees did not understand, "Once the infidels gathered and said to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that, if you desire for wealth and money, prestige and fame, and ruling power etc., then this desire of yours can be fulfilled. And if you are involved in some brain disease then should your treatment etc., be done. The Holy Prophet (Sallal Laahu 'Alaiehi Wa



*Sallam*) said, I am not desiring for wealth or power, the matter is only this, Allaah has sent me [to you] by making me a Prophet, and has revealed His book on to me, and has Ordered me that by Accepting Him, should give you the good news of Allaah's happiness, blessing and salvation in the hereafter. And on denying make you fearful of the torments of Almighty Allaah. I have given you the Message of my Rabb."

They said, we will never believe in you, unless you will not start a fountain from the earth for us, especially for us there would not be, a garden of grapes and dates, then you may start many rivers in it or you may make the sky fall on us in pieces, or you may not present Allaah and the Angels and make them stand in front of us, or your house may be of gold, or you may climb the sky in front of us. Moreover, we will not at all believe if you climb the sky, until you may also not descend a book on us, which we may read ourselves etc., etc. So, in its reply Almighty Allaah said, قُلْ سُبْحٰنَ رَبِّيْ هَلْ كُنْتُ اِلَّا نَبِيًّا (Al Qur'aan, chapter Al Israa, verse 93) ["Say My beloved, Glory be to My Nourisher, who am I but a man sent by Allaah"]. This does not at all mean that a miracle cannot be evident by his hand. Thinking like this is ignorance and deviation.

Undoubtedly Almighty Allaah is Pure, from every weakness, damage and defect and is All-Mighty on everything He Wills. To show such signs is not difficult for Him. But He knew, that these people will not believe even after viewing the requested miracles. And those who do not believe even after seeing the requested signs and miracles, they are destroyed and devastated. Like it is stated:

وَمَا مَنَعَنَا اَنْ نُّرْسِلَ بِالْآيٰتِ اِلَّا اَنْ كَذَّبَ بِهَا الَّذِيْنَ وُكِّلُوْنَ (الاسراء: ٥٩) And therefore We abstained from sending such signs because the former people belied them.  
(Al-Qur'aan, chapter Al-Israa, verse 59)

And if they would have also denied then their condition would have been like the earlier ones. And they have certainly denied at that time and the Divine did not want this, that they would also be destroyed like them, therefore; to send signs on demand were

stopped, that O Beloved, say it to them that my Rabb [Allaah] is Pure and I have been sent only by Him. I do not have the ability of showing miracles by myself and I am not bound to your worthy and unworthy demands. Whenever you may want and whatever you may ask for, I keep showing you. My showing miracles is under the Will and Consent of my Allaah [Rabb]. Thus, said:

وَمَا كَانَ لِرَسُولٍ اَنْ يَّاتِيَ بِآيَةٍ اِلَّا بِاِذْنِ اللّٰهِ لِجَلِّ اَجَلٍ كِتَابٍ (الرعد) And it is not the deed of any Prophet to bring the sign, [miracle] but by Allaah's Command. For every promise there is a writing [time].  
(Al-Qur'aan, chapter Ar-Ra'ad, verse 38)

Therefore, undoubtedly the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the Will of Allaah showed uncountable miracles, amidst which one of the greatest miracle is the crying of *Sutoon-e-Hannanah* in his absence.

And it was also needed to show this miracle to the Muslims so that along with the Knowledge of Belief they would also have the Vision of Belief. And their belief, would become extremely strong and steadfast and become from complete to extremely perfect. And they would know that Almighty Allaah has Absolute control on whatever He Wills. On the one [Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] on whose sacred hands His Divine powers are being Manifested, he is the Absolute Manifestation of Allaah's Powers. And is the Enlighten evidence of His True Claim. (The Learned ones [*Ahl-e-Ilm*] are well aware that miracle and super natural powers are actually the Acts of Allaah. And the exhibition of which is by the Loved-ones of Allaah. And by this irrevocable evidence is established and falsehood is falsified).

Hazrat Ibraaheem (*Salutations on him*) said to Allaah Kareem رب ارنى كيف تحى الموتى؟ (My Lord show me how you give life to the dead? [Holy Qur'aan, chapter Al Baqarah, verse #260]) So, Almighty Allaah replied, اولم تؤمن؟ (Do you not believe so?) In reply to which he has said, ولكن ليطئن قلبى! [But I like that my heart would be

satisfied]! By which it is proven that the belief on the thing which is seen is much better than the thing which is heard.

Anyhow it is proven that the crying of the Pillar of Hannaanah [*Sutoon-e- Hannaanah*] in the absence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is absolutely correct and to criticize it is an evidence of lack of Islaamic comprehension.

It is learnt that the sacred neck, shoulder and the blessed neck of the Beloved of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*), are also unequaled and unique.

# Sacred Armpits

(Baghal Mubaarak)

بغل مبارک

بے سہیم و قسیم و عدیل و مثیل  
جوہر فرد عزت پہ لاکھوں سلام

**Bay Saheem o Qaaseem o Aadeel o Maseel  
Jauhar-e-Fard-e-Izzat Pey Laakhoñ Salaam**

(A'laa Hazrat)

The Prophet [Sallal Laahu 'Alaiehi Wa Sallam], the incomparable and distinctive and exceptional and without similitude

Millions of salaams be upon the perfect person who is the essence of honour

The armpits of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were very purified, clean and perfumed. The colour of his armpits would not change and there were no hair in his armpits.

(Khasaais-e-Kubraa, vol-1, pg. 63, Zarqaani Alal Mawaahib, vol-4, pg.186)

Hazrat Anas (Allaah be pleased with him) narrates:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّى يُرَى بَيَاضُ  
إِبْطَيْهِ (بخاری: ۳۵۶۵، مسلم: ۲۰۷۴)

I saw during du'aa-e-Istisqaa [supplication for rain] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) raised his hands so high that the whiteness of his armpits was visible.

(Bukhaari: 3565, Muslim: 2074)

Hazrat Jaabir (Allaah be pleased with him) narrates:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا  
سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ (طبقات ابن  
سعد، ج ۱، ص ۳۲۴، خصائص کبری، ج ۱۱، ص ۶۳،  
مسند احمد: ۲۰۷۳، بل الہدی، ج ۲، ص ۷۵)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prostrated the whiteness of his armpits was visible.

(Tabqaat Ibne Sa'ad, vol- 1, pg. 324, Khasaais-e-Kubraa, vol-11, pg. 63, Musnad-e-Ahmad: 2073, Subulal Huda, vol-2, pg.75)

From time to time, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would offer prayer in a single cloth or by covering with a sheet, without a shirt, by which his sacred armpits would be visible.

It is narrated from a trusted person of Bani Hareesh in Daarami, that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered Hazrat Maa'iz Bin Maalik (Allaah be pleased with him) to be stoned to death [Sangsaar] on his confession of doing Zinaa [adultery]. Then I did not have the strength in my body to stand and watch his body being stoned. I was nearly going to fall down.

فَضَمَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَسَالَ عَلَيَّ مِنْ عَرَقِ إِبْطَيْهِ

So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) held me with himself. It was such a time when the

مِثْلَ رِيحِ الْبُسْكِ (داري: ٦٣، خصائص  
كبرى، ج ١، ص ٦٤، زرقاني على المواهب ج ٣،  
ص ١٨٤، سبل الهدى، ج ٢، ص ٤٥)

the perspiration from the armpits of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was dripping on me, from which the smell like *Kastoori* [Musk] was coming.

(Daarami: 64, Khasaais-e-Kubraa, vol-1, pg. 67, Zarqaani Alal Mawaahib, vol-4, pg. 187, Subulal Huda, vol-2, pg. 75)

Hazrat Maa'iz Bin Maalik Al Aslami (*Allaah be pleased with him*) was a companion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Once a most disliked deed was committed by him which is definitely not worthy for the elevated grandeur of the Companion. There is no doubt in this that apparently, this incident is very hideous. But for those who ponder and analyze for them there is a great lesson of enlightening and for the sinners is an example and a model. We cannot get a better or a greater example of *Taubatun Nasuuh* [Sincere repentance], than this.

Therefore once [Hazrat Maa'iz (*Allaah be pleased with him*)] by being overpowered with the emotions of *Nafs* committed adultery [did *Zinaa*]. At that time, he did not realise anything in the storm of emotions later when he came to his senses, his eyes opened and intensely realised what he had done. In this state of restlessness, he ran in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said, *Yaa Rasoolal Laah* [O Holy Prophet, (Sallal Laahu 'Alaieka Wa Sallam) purify [Paak] me! The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) understood, but while covering his act, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) told him to go and ask for forgiveness and seek repentances in the court of Allaah. After hearing this answer, he went back. He went a little far and again came back and said, *Yaa Rasoolal Laah*, [O Holy Prophet, (Sallal Laahu 'Alaieka Wa Sallam) purify me. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) again said, the same thing. Go do *Taubah* [repent] and *Istighfaar* [ask for forgiveness] from Allaah. He once again went a little far but yet again, he came back and said, *Yaa Rasoolal Laah*, purify me. He came for the third time and got the same reply from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

When he returned for the fourth time and said, his request. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked him openly, to clean you from what? He said from the impurity of *Zinaa* [Adultery]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was surprised by his such open confession of the sin, because the punishment of this sin is very severe, meaning stoning. Therefore, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked the other companions, does he have mental illness? They replied, no. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked if he is drunk? One of the Companions got up and smelled his mouth, so there was no effects of alcohol also. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) again asked him, have you actually committed *Zinaa*? Hazrat Maa'iz replied, yes. After this confession, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered, to stone him to death. The moment this order was imposed, he was taken and was stoned to death. After his death, the companions had different opinions about him. Some thought that he was punished due to his sin while others would say that his repentance was so amazing that no one repented like him. For two to three days this kind of discussion kept revolving. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came to the gathering of his companions, and sat down after *Salaam* and said, all of you pray for the salvation of Maa'iz Bin Maalik. All of them did a combined *du'aa* [supplication] for salvation. After the supplication,

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ  
لَوْ سَعَتْهُمْ (مسلم شريف: ٢٢٣١)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, undoubtedly, Maa'iz has done such repentance that if it is distributed amid the whole Ummah then for the entire Ummah this one repentance [forgiveness] would be sufficient.

(Muslim Shareef: 4431)

Allaah Allaah, this is what a strange and rare, full of pain and burning, full of lesson and insight awakening incident. Pay attention this sin was not done openly, rather he did it in privacy



and no one even knew about it. If he wanted then he would have not let anyone know about it. But see the condition of the piety of his soul and the cleanliness of his heart that he would not tolerate this blemish of sin on the white sheet of his character. And he would keep coming again and again and requested, *Yaa Rasoolal Laah*, [O Prophet of Allaah (*Sallal Laahu 'Alaieka Wa Sallam*)] purify this blemish. And then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also with this thought that when Almighty Allaah has veiled this sin, then why should he be disgraced in the world, while veiling him kept saying to him again and again, go do repentance [seek forgiveness], seek Almighty Allaah's salvation. But his heart would not be satisfied even though he knew this very well that the punishment of this sin is severe. If I accept then there will also be disgrace and I will be stoned to death also. But he did not care about anything and he decided to be lifted from this world pure and clean. So, that no dues are left for the Day of Judgement. *Allaah u Akbar* [Allaah is the Greatest], *Allaah u Akbar*, due to the companionship of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) what kinds of jewel-like qualities were in his companions. The fact is the respected Companions were the ideals of good morals and virtuous manners. Therefore, such an example was needed for the sinner and the offenders, in which was this lesson for them, that in this way the expiation of sin is offered in the world.

## Zinaa and its Punishment

Adultery [*Zinaa*] is forbidden [*Haraam*] and a great sin [*Gunaah-e-Kabeerah*]. Almighty Allaah says:

وَلَا تَقْرُبُوا الزَّوَاجَ إِنْ كُنْتُمْ فَاحِشَةً ۖ وَ  
سَاءَ سَبِيلًا ﴿٣٢﴾ (الاسراء)

And do not even go near adultery, undoubtedly that is immodesty and a very vile path.

(*Al-Qur'aan*, chapter *Al-Israa*, verse 32)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ  
لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ  
يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ  
الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

(الفرقان)

And those who do not worship any [self-created] god along with Allaah, and do not kill that soul unjustly whose killing Allaah has forbidden and do not commit adultery; and whoever does this act falls into immerse sin. (68) The torment will be multiplied for him on the Day of Resurrection, and he shall abide therein [hell] forever disgraced. (69)

(*Al-Qur'aan*, chapter *Al-Furqaan*, verse 68, 69)

Hazrat Haiesam Bin Maalik (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

مَا مِنْ ذَنْبٍ بَعْدَ الشِّرْكِ أَعْظَمُ عِنْدَ اللَّهِ  
مِنْ تُطْفِئَةِ وَضْعِهَا رَجُلٌ فِي رَحِمٍ لَا يَحِلُّ  
لَهُ (ابن أبي الدنيا، كنز العمال: ١٢٩٩٤)

After *Shirk* [polytheism] near Almighty Allaah, there is no evil greater than this, that a person would put his sperm in such a *Rihm* [womb] which is not permissible [*Halaal*] for him.

(*Ibne Abid Ad Dunyaa*, *Kanzul Ummaal*: 12994)

Hazrat Huzaiefah (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

يَا مَعْشَرَ النَّاسِ اتَّقُوا الزِّنَا فَإِنَّ فِيهِ  
سِتَّ خِصَالٍ ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي  
الْآخِرَةِ أَمَّا الَّتِي فِي الدُّنْيَا فَيُذْهِبُ  
الْبَهَاءَ وَيُورِثُ الْفَقْرَ وَيُنْقُصُ الْعُمُرَ  
وَأَمَّا الَّتِي فِي الْآخِرَةِ فَتُحْطُّ اللَّهُ  
سُبْحَانَهُ وَتَعَالَى وَ سُوءَ الْحِسَابِ وَ  
عَذَابُ النَّارِ (تفسير كبير، ج ٦، ص ٢٣٩)

O People, safeguard from adultery, because there are six things in it, three will be in the world and three will be in the hereafter. The ones which will be in the world, are these, the brightness of the face will keep disappearing, will be inflicted by poverty and the age will be decreased. And the ones which will be in the hereafter they are these, Almighty Allaah will be very angry, his accountability will be very bad and there will be torment of fire.

(Tafseer-e-Kabeer, vol-6, pg. 249)

Therefore; Zinaa is a very hideous and evil deed which has dreadful consequences in this world and hereafter. There are three punishment in Islaam for it; fifty [50] lashes, hundred lashes [100], stoning to death. If the *Zaani* [man involved in zinaa] or *Zaaniyah* [woman involved in zinaa] are slaves, whether they are married or unmarried; then their punishment will only be fifty lashes each. If the *zaani* and *zaaniyah* are both free, adult and sane and have not done Nikaah or have not done intercourse after *Nikaah* [as husband and wife] then there punishment is hundred lashes each. And if they have done intercourse [as husband and wife] after *Nikaah* [If now he/she does zinaa then their punishment is stone of death (*Sangsaari*)]. And these punishments will be executed when four sane, mature, pious, just, Muslim men would give eyewitness evidences or the person who has committed Zinaa himself confesses four times and any suspicion would not be a hindrance. These punishments would be executed only on the orders of Muslim rulers and executing these punishments without a Muslim ruler is not allowed. Muslim rulers have no right to alter or decrease or give forgiveness in the punishment in anyway, however, yes he may cover up the sin initially and avoiding and concealing is better but after crime is proven then any decrease, mercy, mediation and forgiveness in punishment is prohibited.

Allaah says in Qur'aan:

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ  
مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ  
بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ  
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَلَيُشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ  
الْمُؤْمِنِينَ (النور)

The adulteress and adulterer, hence flog each of them with hundred whips, and in (fulfilling) the Law of Allaah you should not feel pity for them (delinquents), if you believe in Allaah and the Last Day, and it should be that a group of Muslims are present at the time of their punishment.

(Al-Qur'aan, chapter An-Noor, verse 2)

Meaning if you believe fully in Almighty Allaah and the Day of Judgment then do not do any negligence and ease in the implementation and execution of the Orders of Allaah. And it should not be like this, that due to feeling sorry for the sinner, you would start forgiving or reducing their punishment, or would adopt such a light, in an inappropriate way that the punishment would not remain a punishment. Learn this very well that Almighty Allaah is All Knowing, Most Wise and the Most Forgiving amongst the forgivers. He is the Most Kind to His bondsmen. In His every hard and soft Orders, rivers of wisdom and mercy are flowing.

In the above mentioned scared verses, the punishment of those fornicating men and women is mentioned who are free, sane, and mature and are whether married or unmarried but have not done intercourse [as husband or wife]. The punishment for those who are not free but are slaves [men/women] so their punishment is half of them, meaning fifty [50] lashes. Therefore; Almighty Allaah states, فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ (Al-Qur'aan, chapter An-Nisaa, verse 25) (So if they commit any act of vulgarity (adultery), then on them the punishment is half of that of the free women).

And those people [men and women] who are free, sane, mature and have also done intercourse after *Nikaah* [as husband and

wife] there punishment [if they committed *zinaa* then there punishment] is “*Rajm*” i.e. stoning to death. On this Law of *Rajm*, the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) and his four respected Caliphs and all the respected Companions [(Allaah be pleased with them)] remained steady without any change. And after them amongst the Ahle Sunnat Wa Jamaa’at, until now not even a single person denied or disputed it. Hence, this issue is proven to be a continuous tradition [Sunnah] and is proven by the consensus of the true believers.

In the past, a group of Khawaarij denied this order of punishment and in the present era also, the deniers of Hadees and Sunnah and some unrestrained minded people are trying to find ways to deny this punishment of “*Rajm*” by making different meanings regarding it. Therefore, it seems appropriate to present a few lines regarding this punishment of *Rajm* for the readers.

The Jews of Khyber were living their lives under the Governance of Islaamic Government and in accordance to the agreement that they were free in their internal matters. They were not forced to bring the verdict of the complaints of their cases to the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) or his appointed Judges rather they would bring the judgement of their cases to their own judges according to their religious laws. But some of their religious laws were very harsh. So, to save themselves from the severity of their religious laws, they would bring some of their cases to the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) with this hope that maybe in his *Sharee’ah* [Islaamic Law] there would not be such harshness for it, rather there would be some other lighter order. Hence once a married man and woman from their elite families committed fornication [*Zinaa*]. According to Torah [*Tauraat*] their punishment was “*Rajm*” [stoning to death] but they did not accept this punishment therefore; to get the verdict on this judgement they brought this case to Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam). Almighty Allaah ordered the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam),

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِأَقْصَطٍ  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ  
يُحْكُمُونَكَ وَعِنْدَ هُمْ التَّوْرَةُ فِيهَا  
حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ  
مَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾ (المائدة)

And if you made a judgement between them then do it accurately with justice. Verily, Allaah loves those who do justice. (42) And yet how do they make you a judge when they already have the Torah with them, in which is the Judgement of Allaah yet they are turning away (their faces) from it. In reality these people do not even possess belief. (43)

(Al-Qur’aan, chapter Al-Maaidah, verse 42, 43)

Meaning this is astonishing that how these people come to you for a verdict even though they have Torah [*Tauraat*], which they believe is a Divine book, and in it there is a clear order of “*Rajm*” for such a crime. When they do not accept the order of the book which they accept then how will they accept your order. They do not believe in you. And then that Allaah Who Ordered in Torah you will also give the verdict by only the same Allaah’s orders. So, you give correct order according to the Order of Allaah. Therefore; the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) gave the order of *Rajm* [*Sangsaar*, stoning to death] according to the Order of Allaah. Because in Torah the Order of Allaah is also this *Rajm*. They refused to believe in this verdict and order. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said, the Divine book Torah which you have, which you claim to believe in, the same order is presented in it also. They said, this is not the order, rather in it is the order of hitting 40 lashes, and blackening the face and making the sinner sit on a donkey. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said, amidst your scholars, a scholar namely Ibne Suuriyaa lives in Fadak what kind of man is he? They said, there is no scholar equivalent to him in the entire world and he is such a great expert of Torah [*Tauraat*]. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said, call him. Thus, he was called. When he came the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said to him, are you Ibne Suuriyaa? He said, yes. The Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) said, you are the greatest

scholar amidst the Jews. He replied, the people do say that. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to the Jews, will you accept his decision? They said, yes. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to Ibne Suuriyaa, I give you, the promise of that Allaah, beside Whom there is no Deity, Who descended Torah [Tauraat] on Moosaa [Salutations on him]. Who took you out of Egypt [Bani Israaeel]. Made path for you in the river, Who by destroying your enemy, Pharaoh [Fir'aun], salvaged you from his oppression and cruelty, made cloud a sun-shade for you and descended blessed M'an o Salwaa [Divine Food] for you. Tell the truth, is the punishment of fornicators [Zinaa] when it is proven from the witnessing of four trusted and honest witnesses in your Divine Book Torah, stoning to death [Sangsaar] or hitting lashes?

He said, "I oath on the One, whose heavy oath you have given me, if I did not have the fear of the descend of torment, then I would have lied but I will say it honestly that in Torah [Tauraat] the punishment of Zaani [one who has done zinaa] is only stoning to death [Sangsaar] it is not hitting lashes. Then again the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, hence how was changes made in this Order of Allaah. He replied, when fornication [zinaa] became abundant [common] amid us then our ruler adopted this way, that when rich people were accused in zinaa then they would be freed by taking bribe etc., and when poor people would commit this crime, then they would be stoned to death. When an uproar and tumult was raised amidst the people against it, then we unanimously changed this Law of Torah [Tauraat] for everyone rich and poor the punishment of forty [40] lashes and by blackening the face and making them ride backwards and roaming the donkey. After this although the Jews were very angry on Ibne Suriyaa but they did not have the courage and dare to say anything in front of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave the order of doing "Rajm" [stoning to death] to both of them therefore; by the orders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they were both stoned to death.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذَا مَاتُوا "O' Allaah I am the first person who has revived Your Order when those people had deleted it (Subulal Hudaah war Rashaad, vol-3, pg. 407). Therefore, afterwards all the incidents which took place like this, in them the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), His four respected Caliphs [Khulafaa-e-Raashideen], gave the same punishment of this Rajm to the married ones [Zaani-e-Muhsin] [adultery after marriage with a third person]. And after this until today all the true Muslims are unanimous and agreeable on this punishment. And will remain In Shaa Allaah.

Thus, this order of Torah [Tauraat] was kept active by the Law of Muhammadiyyah [Sharee'at-e-Muhammadiyyah] (Sallal Laahu 'Alaiehi Wa Sallam). Like the punishment of intentionally killing someone [Qatl-e-Amad], has been mentioned by the Qur'aan in reference to the Torah. وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ الْإِيَّةِ (Holy Qur'aan chapter Al Maaidah, verse 45) [And We made obligatory for them in Torah, a life for a life....] and then this order was also kept for the Followers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) [Ummaat-e-Muhammadiyyah].

This reality has been clearly mentioned in the Holy Qur'aan that whenever a Prophet would come from Almighty Allaah, then he would not come to deny the earlier respected Prophets or destroy their faith or religion and establish their own faith and religion rather every Prophet would first endorse and accept the earlier respected Prophets. Similarly, any book which was sent from Almighty Allaah it had not come to deny any books of His. Rather His every book endorse and verify His books which were sent earlier. Therefore; it is said:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ  
يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا  
لِلَّذِينَ هَادُوا (المائدة: ٤٤)

Indeed, We have sent down the Tauraat (Torah) in which there is guidance and luminance. (Those coming after them) Prophets who were obedient (to Us) they according to the same Tauraat would keep giving orders to those who became Jews.

(Al-Qur'aan, chapter Al-Maaidah, verse 44)



وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَ  
آتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ ۚ وَ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ  
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾  
(المائدة)

And We after them (Prophets) brought Ieesaa, son of Maryam on their footsteps, confirming what is in the *Torah* revealed before him, and We bestowed him the *Injeel* [Gospel] in which there is guidance and luminance, and it confirms the *Tauraat* that had come before it. And in it is guidance and advice for the righteous.

(Al-Qur'aan, chapter Al-Maaidah, verse 46)

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا  
لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّئًا  
عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا  
تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ  
الْحَقِّ (المائدة: ٤٨)

And (O Beloved Prophet) We have revealed to you this Book (Qur'aan) with the Truth, confirming the Books preceding it and as a guardian and witness over them. So, you judge between them according to what Allaah has sent down. And O listener, do not follow their desires (those who order against the revelation of Allaah) by leaving the Truth that has come to you.

(Al-Qur'aan, chapter Al-Maaidah, verse 48)

In this verse, there are few very important points to consider. Firstly, the Qur'aan authenticates the earlier Divine Books and is the protector and trustee of its teachings and orders. Secondly, *مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ* has been stated. *مِنْ الْكِتَابِ* has not been stated. By which it is learnt that all those books which were revealed from Allaah, all of them are actually from this one Book (the Qur'aan). Are the rivers of one Fountain-head of Bounties, and are the bright luster of only One Luminance [*Noor*] and are the Words of only One Allaah. And thirdly, this is being ordered to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) *فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ*

that He, should make judgement in between them by the revealed Law of Allaah. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did gave a verdict in between them of "*Rajm*." So, it is proven that the Laws of *Rajm* is amidst the Laws descended by Almighty Allaah. Fourthly, is this by considering the desires of the people to turn away from the Truth and to make orders against the descended Laws of Allaah is included in the disobedience of Allaah. Which has three statuses i.e. *Kufr* [infidelity], *Zulm* [oppression] and *Fisq* [transgression]. It is stated:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ  
هُمُ الْكَافِرُونَ ﴿٤٧﴾ ..... وَمَنْ لَّمْ يَحْكَمْ  
بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٨﴾

And whoso do not judge by what Allaah has sent down, then [verily] they are those who are the infidels. (44) .....And who so judges not according to what Allaah has sent down then they are tyrant people.

..... وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ  
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٩﴾ (المائدة)

(45) .... And who so judges not by what Allaah sent down, then they are those who are the transgressors [in Belief]. (47)

(Al Qur'aan, chapter Al-Maaidah, verse 44, 45, 47)

Meaning, those who by considering the descended Laws of Almighty Allaah as wrong or by despising it or by denying it, do not give the verdict according to it, they are infidels. And those who by believing do consider the Laws of Allaah as the Truth and Correct but practically they decide and order against it. They are oppressor [*zaalim*] and transgressor [*faasiq*]. Oppressor because they decide to do against the law which was the Real truth and justice and to do against lawfulness and justice [*insaaf*] is oppression. And transgressor [*faasiq*] for this reason, that besides being a bondsman they got against the obedience and worshipping of their Creator and the Owner.

After these sayings of Almighty Allaah, can any Muslim even imagine that the decision of the Mercy for the Worlds [*Rahmatul lil Aalameen*] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) of “*Rajm*” will not be according to the Law of Allaah?

Now in order, I would like to give the answers to the readers, about the objections of the deniers of the *Hadees* (who are also the denier of the order of “*Rajm*”), one by one: (*Wamaa Taufeeqee Illaa Billaah*) [And it is not my ability [inspiration] but by Allaah].

(1) As the order of *Rajm* is not in the Qur’aan therefore; it is not worth accepting.

(2) *أَلْزَانِيَةُ وَالزَّانِي* [*Az-zaaniyatu Waz Zaanee*] is common, and in its commonness free adult man and woman [*Muhsin*] and slave man and woman [*Ghaier-Muhsin*] both are included therefore; the punishment of them all will be a hundred [100] lashes. To accept the punishment of *Rajm* for the married ones due to the opposing of the commonness of Qur’aanic verse will be considered false.

(3) The punishment which Almighty Allaah has mentioned in the Qur’aan for the married slaves who commit Zinaa, it is half the punishment of the married [clean] women [*Muhsinaat*] and by *Muhsinaat* it means the married women. Now if the punishment of the *Muhsinaat* is decided as *Rajm*, then its division is not possible and for this reason, this verse will not be worthy of practice. Therefore, we will have to accept that the punishment of Zinaa in every way is hundred [100] lashes also. Whose half is fifty [50]. And that fifty [50] lashes is the punishment of married *Zaaniyah* [female] slave.

(4) Stoning a person to death in this civilized era is an exhibition of immense horror, barbarism and cruelty which is absolutely against the Islaamic teachings.

The reply of the earlier evidences of the deniers and the opponents has been mentioned in the earlier pages.

## Answer 2:

This arguments of the deniers *أَلْزَانِيَةُ وَالزَّانِي* [*Az-zaaniyatu Waz Zaanee*] is common and every *zaani* [male] and *zaaniyah* [female] are included in it. This evidence of theirs by itself is unacceptable and dejected in the light of the Qur’aan. The deniers should tell, are the married adulteress female slave included in the commonness of the verse [*Az-zaaniyatu Waz Zaanee*] or not? If they are included then their punishment should also be hundred [100] lashes, even though their punishment is fifty [50] lashes only? And if they are not included and certainly they are not included then this evidence of the deniers will be dejected and devoid. And if they say this Qur’aanic verse, *فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ* [So, on them is half of the punishment of the *Muhsinaat*] now this verse has made *أَلْزَانِيَةُ وَالزَّانِي* [*Az-zaaniyatu Waz Zaanee*] special. So, the rightly guided people say this, that the revelation in which, Almighty Allaah has given this order of “*Rajm*” that has also specified the commonness of this verse this way.

## Answer 3:

Without any doubt Almighty Allaah has stated the punishment of the married adulteress woman slave [*Zaaniyah*] half of the punishment of the unmarried free women [*Muhsinaat*]. By *Muhsinaat* it does not mean married women rather unmarried free women and if the unmarried free women are charged of zinaa [fortification] then her punishment will be hundred [100] lashes.

It is surprising that the deniers of the *Hadees*, by “*Muhsinaat*” they only take the meaning of married women. While in the Holy Qur’aan this word “*Muhsinaat*” has been applied for unmarried free women.

View this:

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحِ  
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَبِنَ مَا مَلَكَتْ  
أَيْمَانُكُمْ مِنْ قَتَايِكُمُ الْمُؤْمِنَاتِ

(النساء: ٢٥)

And whoever amongst you does not have the means to marry free believing [Muslim] women, then marry such believing handmaids who are your possession.

(*Al-Qur’aan, chapter An-Nisaa, verse 25*)

In this verse it clearly shows that by “*Muhsinaat*” it only means unmarried free women. Unmarried because doing *Nikaah* with them is mentioned. *Nikaah* cannot be performed with the married ones who have husband. And free so that in comparison the order of *Nikaah* is being given with the slaves.

The way here in comparison to the slave women by *Muhsinaat* it mean free unmarried women the same way as in the verse, *فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ* [So, on them the punishment is half of the *Muhsinaat*] by *Muhsinaat* it means free unmarried women because there also in comparison to the slave women they are mentioned.

Thus, it is clearly proven in the radiance of the Holy Qur’aan that by *Muhsinaat* it means unmarried free women therefore; to say that by *Muhsinaat* it only means free married women is absolute wrong because “*Ihshaan*” does not restrict in *Tazveej* [marrying]. Rather beside *Tazveej* by *Islaam*, *Afaaf* [chaste] and *Hurriyyat* [freedom] as well *Ihshaan* is proven. Therefore it is written in the *Lisaan-ul-Arab* [Arabic Dictionary]

وَأَصْلُ الْإِحْصَانِ الْبَنْعُ - وَالْبَرَاءَةُ تَكُونُ مُحْصَنَةً بِالْإِسْلَامِ وَالْعَفَافِ وَالْحُرِّيَّةِ وَ التَّزْوِيجِ  
(*Lisaan-ul-Arab*, vol-13, pg. 120). The real meaning of “*Ihshaan*” is “to abstain or stop” and woman can be *Muhsinaa* by *Islaam*, *Afaaf*, *Huriyaat* and *Tazveej* (with all of them).

Imaam Fakhr-ud-Deen Raazi [*Allaah be pleased with him*] says:

وَأَعْلَمُ أَنَّ لَفْظَ الْإِحْصَانِ جَاءَ فِي الْقُرْآنِ عَلَى وُجُوهِ أَحَدَهَا - الْحُرِّيَّةُ وَ ثَانِيهَا الْعَفَافُ وَ ثَالِثُهَا الْإِسْلَامُ وَ رَابِعُهَا : كَوْنُ الْمَرْأَةِ ذَاتِ زَوْجٍ وَأَعْلَمُ أَنَّ الْوُجُوهَ الْأَرْبَعَةَ مُشْتَرِكَةٌ فِي الْمَعْنَى الْأَصْلِيِّ اللَّغَوِيِّ وَهُوَ الْبَنْعُ وَ ذَلِكَ لِأَنَّ ذِكْرَنَا أَنَّ الْإِحْصَانَ عِبَارَةٌ مِّنَ الْبَنْعِ فَالْحُرِّيَّةُ

سَبَبٌ يَتَخَصَّصُ الْإِنْسَانَ مِنْ تَفَادٍ حُكْمِ الْغَيْرِ فِيهِ وَالْعِفَّةُ أَيْضًا مَانِعَةٌ لِلْإِنْسَانِ عَنِ الشَّرُّوعِ فِيمَا لَا يَنْبَغِي وَ كَذَلِكَ الْإِسْلَامُ مَانِعٌ مِّنْ كَثِيرٍ مِّمَّا تَدْعُو إِلَيْهِ النَّفْسُ وَالشَّهْوَةُ وَالزَّوْجُ أَيْضًا مَانِعٌ لِلزَّوْجَةِ مِّنْ كَثِيرٍ مِّنَ الْأُمُورِ وَالزَّوْجَةُ مَانِعَةٌ مِّنَ الْوُقُوعِ فِي الزِّنَا وَ لِذَلِكَ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ تَزَوَّجَ فَقَدْ حَصَّنَ ثُلَاثِي دِينِهِ فَثَبَّتَ أَنَّ الْمَرْجِعَ بِكُلِّ هَذِهِ الْوُجُوهِ إِلَى ذَلِكَ الْمَعْنَى اللَّغَوِيِّ

(تفسير كبير، ج ٣، ص ١٩٣)

is common in everyone and that is because *Hurriyyat* [freedom] on human is the cause to stop the order of someone. Similarly, *Iffaaf* [chaste] and *Paak Daamani* [piety] stops one from vulgarity or immoral acts. Therefore; *Islaam* stops one from such many things which are invited by the *nafs* [inordinate desire] and *shahwat* [lust]. And similarly, husbands stops many acts for his wife and wife can stop husband from zinaa etc. That is why it is the saying of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that whoever has done *Nikaah* he has saved two third of his religion. Therefore, it is proven that the combination of all these reasons refers to only this literal meaning [i.e. to stop or abstain from *Zinaa*].

(*Tafseer-e-Kabeer*, vol- 3, pg. 194)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ *Al Hamdu Lil Laahi Rabbil Aalameen*, [All praise to Allaah who is the Creator of all the Worlds] it is proven that “*Ihshaan*” [to abstain or to stop] does not confine to *Tazveej* [marrying]. To consider it confine in *Tazveej* is the evidence of a lot less knowledge and ignorance.

#### Answer 4:

As far as this objection is concerned that is it harsh to do *Sangsaar* [stone to death] in this civilized era and is a demonstration of great barbarism and wickedness; so, in its reply what else should be said about it beside this, that amidst those people in whose language vulgarity and immorality is refinement, for them the punishment of fornicator [*Faahishah*] and immorality is called wickedness and barbarism.

I wish, these people would have understood this reality, that the marriage of a person is the evidence of the security of his respect and honour. And “*Ihšaan Bit Tazveej*” [chaste with marriage] as if for his morality is, *Hisn-e-Hasseen* [strong bond] and a strong fortress. Such a *Muhsin* [pious man] when by committing adultery dishonours someone’s respect then not only this, but he has destroyed the delicate bright pearl of human chasteness and even before this he has destroyed his own fortress of chasteness into pieces with the stones of evils. The punishment of such a person to be less than stoning would be a dreadful display of severe wickedness and immense terrorism and barbarism to human respect in Islaamic society.

Without any doubt when a person has the empowerment of lust and greediness and desire of high rank then in front of him, the happiness and pleasure of the Creator and Owner Almighty Allaah does not matter, rather it is only the happiness of the human. Hence to make others happy and to attain his personal benefits he starts changing the meaning of the Holy Qur’aan and denying the clear decisions by making changes in the Orders of Islaam. Because this is a fact, that wherever there will be an empowerment of greediness and lust, there justice and honesty will not persist. Then the Holy Qur’aan does not remain a cause of direction, guidance, mercy and cure rather it becomes a cause of *يُضِلُّ بِهِ كَثِيرًا* (Holy Qur’aan chapter Al Baqarah verse# 26) and *وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا* (Holy Qur’aan chapter Al Israa verse# 82)

## Benefits

- 1) The colour of the sacred armpits of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) did not change like the common people.
- 2) The sacred armpits of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) and its perspiration was fragrant like *Kastoori* [Musk]
- 3) The sacred armpits of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) did not have hair like other people.
- 4) *Zinaa* [fornication] is an evil sin and all its punishments are according to the Qur’aan and Sunnah.



# Sacred Hands and Arms

(Dast wa Baazoo Mubaarak)

## دست و بازو مبارک

جس کو بار دو عالم کی پروا نہیں  
ایسے بازو کی قوت پہ لاکھوں سلام

**Jis Ko Baar-e-Dou-Aalam Ki Parwaa Naheen  
Aisay Baazu Ki Quwwat Peh Laakhoñ Salaam**

That which is not concerned by the burden of both the worlds  
Multitudes of salaams be upon the forte of such an arm

کعبہ دین و ایمان کے دونوں ستون  
ساعدین رسالت پہ لاکھوں سلام

**Ka'bah Deen o Ieemaan Kay Dounouñ Sutoon  
Saa'ideen-e-Risaalat Peh Laakhoñ Salaam**

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who is the Ka'bah  
[epicenter] of faith [Deen] and religion [Ieemaan], [His two sacred  
arms are the pillars of Apostleship and Prophethood]  
Multitudes of salaams be upon the two forearms of Prophethood

ہاتھ جس سمت اٹھا غنی کر دیا  
موج بحر سماعت پہ لاکھوں سلام

**Haath Jis Samt Utthaa Ghanee Kar Diyaa  
Mauj-e-Bahr-e-Samaahat Peh Laakhoñ Salaam**

In whichever direction the hand raised it made others opulent  
Multitudes of salaams be upon the wave of this oceanic bequeath

جس کے ہر خط میں ہے موج نور کرم  
اس کف بحر ہمت پہ لاکھوں سلام

**Jis Kay Har Khat Mayñ Hai Mauj-e-Noor-e-Karam  
Uss Kaf-e-Bahr-e-Himmat Peh Laakhoñ Salaam**

In whose every line is a luminous upsurge of kindness  
Multitudes of salaams be upon this palm of oceanic courage

نور کے چشمے لہرائیں دریا بہیں  
انگلیوں کی کرامت پہ لاکھوں سلام

**Noor Kay Chashmay Lehraaen Daryaa Bahayñ  
Ungliyoñ Ki Karaamat Peh Laakhoñ Salaam**

Water Springs of luminance [Noor] waves, seas flow  
Multitudes of salaams be upon the miracle of the fingers

عید مشکل کشائی کے چمکے ہلال  
ناخنوں کی بشارت پہ لاکھوں سلام

**Eid-e-Mushkil Kushaa'ee Kay Chamkay Hilaal  
Naakhunoñ Kee Bashaarat Peh Laakhoñ Salaam**

(A'laa Hazrat)

The moon★ of the Eid of elucidation are brightened  
Multitudes of salaams be upon the glad tidings of the nails

★ The blessed tips of the nails of the Holy Prophet [(Sallal Laahu 'Alaiehi Wa Sallam)] are the new brightened moon of the Eid of elucidation.

The sacred palms of the hands and the arms of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were full of flesh, more softer than silk and very perfumed. Whichever person the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would shake hands with, he would find fragrance in his hands the whole day. And the child on whose head the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would place his sacred hand, in fragrance that child would be more prominent amidst other children.

Hazrat Jaabir Bin Sumrah (Allaah be pleased with him) narrates that, I offered Zuhr Salaah [Namaaz] with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), when he came out of the Masjid, then I was also with him, the children came in front of him, hence the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) started softly touching the cheeks of each one of them with his sacred hands, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also touched his hands to my cheeks.

فَوَجَدْتُ يَدَيْهِ بَرْدًا وَ رِيحًا كَانِيَا  
أَخْرَجَهَا مِنْ جُودَةِ عَطَّارٍ  
(مسلم شريف: ٦٠٥٢)

Hence, I found the coolness and fragrance of the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) such that as if, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has taken out his hand from the chest of a perfume seller.

(Muslim Shareef: 6052)

Hazrat Anas (Allaah be pleased with him) narrates:

مَا مَسَسْتُ دِيْبَاجَةً وَلَا خَرِيرًا أَلَيْنَ مِنْ  
كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَلَا شَمَنْتُ مِسْكَ وَلَا غَنْبِرَةً أَطْيَبَ مِنْ  
رَائِحَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
(بخاری: ١٩٤٣، مشکوٰۃ: ٥٨٤٤)

That I have not found any silk or brocade softer than the palm of the hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and nor did I find any fragrance Musk and Añmber etc., more than his smell [fragrance].

(Bukhaari: 1973, Mishkaat: 5787)

Hazrat Waa'il Bin Hujr (Allaah be pleased with him) narrates:

كُنْتُ أَصَافِحُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَوْ يَسُّسُ جِلْدِي جِلْدَهُ فَأَتَعْرِفُهُ  
بَعْدُنِي يَدِي وَأَنَّهُ لَا طَيْبٌ رَائِحَةً مِنْ  
الْبُسْكِ (بيهقي، ابن عساكر، ج ٢، ص ٤٧،  
زرقاني على المواب، ج ٢، ص ١٨٣، سبل  
الهدى، ج ٢، ص ٤٧)

I would shake hands with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or my body would touch the body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), then I would feel its effects even afterwards. As my hand would get more perfumed than Kastoori [Musk].

(Baiehaqee, Ibne Asaakir, vol-4, pg. 47, Zargaani Alal Mawaahib, vol-4, pg. 183, Subulal Huda, vol-2, pg. 74)

Hazrat Juhaiefah (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came after offering prayers,

النَّاسُ فَجَعَلُوا يَأْخُذُونَ يَدَيْهِ  
فَيَسْسَحُونَ بِهِمَا وَجُوهَهُمْ قَالَ فَأَخَذْتُ  
بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِهِ فَإِذَا هِيَ  
أَبْرَدُ مِنَ الثَّلْجِ وَ أَطْيَبُ رَائِحَةً مِنْ  
الْبُسْكِ (بخاری: ٣٥٥٣)

then people started holding the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and rubbing them to their faces. I also took his hand and kept it on my face thus, it was much cooler than ice and more perfumed than Kastoori [Musk].

(Bukhaari: 3553)

And these are those same Luminous [Nooraani] sacred hands in which the blessings of both worlds are veiled. And all the blessings of the Universe are hidden in these unique hands.

Hazrat Uqbah (Allaah be pleased with him) narrated that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

إِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ  
مَفَاتِيحِ الْأَرْضِ  
(بخاری: ١٣٣٢، مسلم: ٥٩٤٦)

Undoubtedly, I have been given the keys of all the treasures of the earth.

(Bukhaari: 1344, Muslim: 5976)

Hazrat Abu Huraierah (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stated:

أُتِيْتُ خَزَائِنَ الْأَرْضِ فَوُضِعَ فِي يَدَيَّ  
(بخاری: ۷۰۳، مسلم: ۱۱۷۱)

I have been given all the treasures of the earth and they have been placed in my hands.

(Bukhaari: 7037, Muslim: 1171)

Hazrat Jaabir Bin Abdul Laah (Allaah be pleased with them) narrates that the Holy Prophet [(Sallal Laahu 'Alaiehi Wa Sallam)] said:

أُتِيْتُ بِمَقَالِيدِ الدُّنْيَا عَلَى فَرَسٍ أَبْلَقَ  
جَاءَنِي بِهَا جَبْرِيلُ عَلَيْهِ قَطِيفَةٌ مِّنْ  
سُنْدُسٍ (خصائص كبرى، ج ۲، ص ۱۹۵،  
زرقانی علی المواہب، ج ۵، ص ۲۶۰، سراج  
المیر، ج ۱، ص ۴۳، فیض القدیر: ۱۵۸، سبل  
الہدی، ج ۱۰، ص ۳۱۸)

That I have been given the keys of the entire world. Hazrat Jibraa'eel the Trustworthy [Jibraa'eel-e-Ameen] (Salutations on him) had brought them placed on Ablaq [black and white patched] horse and the keys were covered with a silken cloth.

(Khasaais-e-Kubraa, vol-2, pg. 195, Zarqaani Alal Mawaahib, vol-5, pg. 260, Siraaj ul Muneer, vol-1, pg. 43, Faiez ul Qadeer: 158, Subulal Huda, vol-10, pg. 318)

Hazrat Saiyyidah Aaminah (Allaah be pleased with her) said, that after the birth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) one speaker:

يَقُولُ قَبْضَ مُحَمَّدٍ عَلَى مَفَاتِيحِ  
النُّصْرَةِ وَ مَفَاتِيحِ الرِّيحِ وَ مَفَاتِيحِ  
السُّبُوتِ - بَخْ بِخْ قَبْضَ مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ عَلَى الدُّنْيَا كُلِّهَا لَمْ يَسْبِقْ  
خَلْقٌ مِّنْ أَهْلِهَا إِلَّا دَخَلَ فِي قَبْضَتِهِ  
(خصائص كبرى، ج ۱، ص ۴۸، تاریخ انیس،  
ج ۱، ص ۲۰۳)

was saying, that Muhammad [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] has controlled the keys of success, the keys of profit and the keys of Prophethood...Great, Excellent [Waah Waah, Bukhkhun Bukhkhun, Bravo Bravo], Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) has controlled the whole world. There did not remain any creation that did not come in his control.

(Khasaais-e-Kubraa, vol-1, pg. 48, Taareekhul Khamees vol-1, pg. 203)

The Holy Prophet, the Chief of the Worlds [Sarwar-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) said:

أُعْطِيتُ الْكَذْرَيْنِ الْأَحْمَرَ وَالْأَبْيَضَ  
(مسلم: ۷۲۵۸، مشکوٰۃ: ۵۷۵۰)

That I have been given two treasures red and white meaning gold and silver.

(Mishkaat: 5750, Muslim: 7258)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates that the Holy Prophet, Filled with Luminance [Huzoor Pur Noor] (Sallal Laahu 'Alaiehi Wa Sallam) said:

أُوتِيْتُ مَفَاتِيحَ كُلِّ شَيْءٍ (مسند احمد:  
۵۵۷۹، طبرانی: ۱۳۳۴، خصائص كبرى،  
ج ۱، ص ۱۹۵)

that I have been given the keys of all the things.

(Musnad-e-Ahmad: 5579, Tibraani: 13344, Khasaais-e-Kubraa, vol-1, pg. 195)

The Most Eminent, Full of Luminance [Huzoor Pur Noor] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

إِذْ يَسْأَلُونَ الْكَرَامَةَ وَالْبَقَايَةَ يَوْمَئِذٍ  
بِيَدِي وَلَوْ أَنَّ الْحَمْدَ يَوْمَئِذٍ بِيَدِي  
(دارمی: ۴۹، مشکوٰۃ شریف: ۵۷۶۵)

On the Day of Judgement, when the people will not have hope, honour, dignity, the keys will be in my hands and the Flag of Hamd [Praise] will also be in my hands on that day.

(Daarami: 49, Mishkaat Shareef: 5765)

کنجی تمہیں دی اپنے خزانوں کی خدا نے محبوب کیا، مالک و مختار بنایا

**Kunjee Tumhayñ Dee Aapnay Khazaanoñ Kee Khudaa Nay  
Mahboob Kiyaa, Maalik o Mukhtaar Banaayaa**

Allaah has bestowed the keys of His treasures to you  
Not only the Beloved, He has also made you the Owner and the Authority

This famous incident is written in the books of the biography [Seerat]. That when Makkah Mu'azammah was conquered, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went in to the Holy Ka'bah [Baieet-ul-Laah Shareef]. There three hundred and sixty [360] idols of stone were placed so strongly by the infidels, that it was difficult to uproot them up with spades and axes. The Holy Prophet, the Lord of the Universe [Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) had a stick in his sacred hand, whichever idol he would touch with that stick and say, جَاءَ الْحَقُّ وَزُكِّنَ الْبَاطِلُ (Holy Qur'aan, chapter Al Israa, verse #81) [The Truth has come and the falsehood disappeared] that idol would fall down on the floor on its face, by which everyone would be surprised.

(Seerat Ibne Hishaam, vol-4, pg. 59, Subulal Huda, vol-5, pg. 234)

It is a point to ponder that only just by the touch of the wooden thin stick, the falling of these idols which were implanted in a very secure way in the ground, how astonishing it is, but when this is seen that in whose hand was that stick, then no amazement is left, because the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Divine Hand of Allaah.

دست احمد عین دست ذوالجلال آمدہ در بیعت و اندر قتال

**Dast-e-Ahmad 'Aien Dast-e-Zul Jalaal  
Aamdah Dar Baie'at-o-Andar Qitaal**

(A'laa Hazrat)

The Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) hand is definitely the hand of Allaah,

As revealed in the verse of Holy Qur'aan Qitaal and Baie'at

That stick had the power and effectiveness of the blessed hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by only the touch of which, the firmly placed idols, on the ground and the wall, fell upside down on their faces.

تیری ہیبت تھی کہ ہر بت تھر تھرا کر گر گیا

**Tayree Haiebat Thhee Kay Har Butt Thhar Thharaa Kar  
Gir Gayaa**

It was your fear that every idol trembled and fell down

In appearance, though it was only the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) but it is not possible to perceive the realities of this sacred hand, without the given Wisdom of Allaah [Irfaan-e-Ilaahee].

Hazrat Ju'ail Bin Ziyaad (Allaah be pleased with him) narrates:

That in a holy-war, I was with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The mare on which I was riding it was very weak and thin. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw this, that I was left a lot behind, he came and said, what is your condition?

قُلْتُ يَا رَسُولَ اللَّهِ عَجْأً ضَعِيفَةً فَرَفَمَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
مُخَفِّقَةً مَعَهُ فَضَرَّ بِهَا قَتَالَ اللَّهِ بَارِكْ  
لَهُ فِيهَا فَلَقَدْ رَأَيْتُنِي مَا أَمْلِكُ رَأْسَهَا  
أَنْ تَقْدَمَ النَّاسُ وَلَقَدْ بَعْتُ مِنْ بَطْنِهَا  
بِائْتِنِي عَشْرَ أَلْفًا (بیہقی، ج ۶، ص ۱۵۳،  
خصائص کبری، ج ۲، ص ۶۳، سبل الہدی، ج ۹،  
ص ۵۲۳، البدایہ والنہایہ، ج ۶، ص ۱۸۱)

I replied, Yaa Rasoolal Laah, [(Sallal Laahu 'Alaiehi Wa Sallam)] my mare is thin and weak. Thus, the stick which was in the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with it, he hit the mare and said, O Allaah, bestow graciousness for (Ju'ail) in his [mare]. Hazrat Ju'ail says, after that she became so fast that I could not hold her reins. And she would go ahead of everyone. And so many children were borne from her that I sold them for twelve thousand.

(Baiehaqee: vol-6, pg. 153, Khasaais-e-Kubraa, vol-2, pg. 63, Subulal Huda, vol-9, pg. 523, Al Bidaayah wan Nihaayah, vol-6, pg. 181)

How astonishing it is that a thin and weak mare became active and clever without feeding any food and tonic etc., only by hitting a stick.

But just by the attention and hitting of the stick by the Holy



Prophet (Sallal Laahu 'Alaiehi Wa Sallam) its nature also changed, and a new soul and new power was created within her. And the effects of this gracious supplication became fully evident like this, that she had so many off springs and that twelve thousand [12000] were earned for her.

The true believers do easily calculate from such incidents that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Highly Respected Beloved and Almighty Allaah approves this, that by his every action the manifestations of blessings is evident, and it would be proven that there is no one comparable and equal to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

This is that same Divine hand, which have been stated by Allaah Almighty as His Own Divine Hand. And good tidings are given to those who do allegiance [Baie'at] on this blessed Divine hand like this, ید اللہ فوق ایدیہم (Yadul Laahi Fauqa Aiedeehim), (Holy Qur'aan chapter Al Fatah, verse # 10) and on their hands is the Hand of Allaah. And this is the same curing hand [Dast-e-Shifaa] that merely by the touch of which illnesses are dispelled for the cure of which doctors are powerless. And this is that Divine hand by the sign of which, the moon was divided into two parts, and the settled sun again came back.

سورج الٹے پاؤں پلٹے چاند اشارے سے ہو چاک  
اندھے منکر دیکھ لے قدرت رسول اللہ کی

**Suuraj Ultay Paaoon Paltay Chaand Ishaaray**

**Say Ho Chaak**

**Andhay Munkir Dekh Lay Qudrat Rasoolul Laah Kee**

(A'laa Hazrat)

The sun turned back on feet and the moon broke into pieces by  
the sign

O the blind deniers, see the Divine Power of the Prophet of  
Allaah

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with them) narrates; That the residents of Hazarmaut [place in Yemen] came in the sacred honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) amidst them Ash'as Bin Qaies was also present. They said, that we have hidden one thing in our heart, tell us what is it? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stated, Subhaana Laah, this is the work of Soothsayer [Kaahin] and the station of Kaahin [Soothsayer] and Kahaanat [soothsaying] is hell.

فَقَالُوا كَيْفَ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ  
فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
كَفًّا مِنْ حَصَى فَقَالَ هَذَا يَشْهَدُ أَنِّي  
رَسُولُ اللَّهِ فَسَبَّحَ الْحَصَى فِي يَدِهِ قَالُوا  
نَشْهَدُ إِنَّكَ رَسُولُ اللَّهِ (دلائل النبوة، ابو  
نعم: ۱۹۰، خصائص کبریٰ، ج ۲، ص ۷۵، سبل  
الهدی والرشاد، ج ۹، ص ۵۰۳)

They said, then how will we know, that you are the Prophet of Allaah? So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) picked a hand-full of pebbles from the ground in his hand and said, look they will give you witness that I am the Prophet of Allaah. Therefore; the pebbles in the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) recited Tasbeeh [Glorification of Allaah]. Instantly after hearing this they said, we also give witness that undoubtedly you are the Prophet of Allaah.

(Dalaailun Nubuwwat Abuu Nu'aiem: 190, Khasaais-e-Kubraa, vol- 2, pg. 75, Subulal Huda War Rashaad, vol 9, pg. 503)

There are many such narrations like this, by which it is proven that in the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the pebbles recited Tasbeeh [Glorification] and Kalimah Taiyyibah in a loud voice.

There is no doubt in this, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was aware of the conditions of the hearts, the proof of which is found in several Ahaadees. But at this incident as he stated, this is the work of Kaahin [soothsayers], there was a much greater wisdom in it. And that was this, if the Holy Prophet (Sallal

Laahu 'Alaiehi Wa Sallam) had stated what they were thinking then the people would have been given the chance of saying, this work is also done by the *Kaahin* [soothsayers]. And it was possible, that some incident of this kind might have put them in doubt, since they had established the standard of the verification of Prophethood and Risaalat to be only knowing the secret of hearts, which was not such a great thing.

That is why the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, this work is also done by the Soothsayer [*Kaahin*]. I will show you that miracle, which is not possible by anyone else therefore; he made the pebbles recite the *Kalimah*.

It is written in Seerat Ibne Hishaam that the people who came they were wearing silken suits. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

فَمَا بَالُ هَذَا الْحَرِيرِ فِي أَعْنَاقِكُمْ قَالَ  
فَشَقَّقُوهُ مِنْهَا فَالْتَقَوْهُ (ج، ٢، ص ٣٣٥،  
سبل الهدى، ج ٢، ص ٢٤٦)

Thus what is your state that you are wearing these silken clothes in your necks which is forbidden. The narrators say that, as they heard this, they threw away their dress by tearing it into pieces.

(Vol-2, pg. 345, Subulal Huda, vol-6, pg. 276)

*Subhaanal Laah*, this is the strength of being a Muslim, that as soon as they heard that the silken dress is forbidden, they threw it away by tearing it into pieces. And yet our state is, despite having knowledge we do not act upon it. O Almighty Allaah, with the grace of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) make us true Muslims. *Aameen*

Hazrat Amar Bin Maiemoon (Allaah be pleased with him) narrates, that when the polytheists of Makkah desired to throw Hazrat Ammaar Bin Yaasir in the fire, so as they were ready to throw him into the fire, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came by, and placed his gracious hand over the head of Hazrat Ammaar.

فَيَقُولُ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ عَمَّارٍ  
كَبَا كُنْتِ عَلَىٰ إِبْرَاهِيمَ تَقْتُلُكَ الْفِتْنَةُ  
الْبَغَايَةُ (طبقات ابن سعد، ج ٣، ص ١٨٨،  
كنز العمال: ٣١٤٦٢، خصائص كبرى، ج ٢،  
ص ٨٠، زرقاني، ج ٥، ص ١٩٣، سبل الهدى،  
ج ١٠، ص ٢٦٤)

And said, O' fire be cool on Ammaar as you were on Ibraaheem (*Salutations on him*). O Ammaar, this is not the time of your death but a group of the rebels will murder you.

(*Tabqaat Ibne Sa'ad*, vol-3, pg. 188, *Kanzul Ummaal*: 31762, *Khasaais-e-Kubraa*, vol-2, pg. 80, *Zarqaani*, vol-5, pg. 193, *Subulal Huda*, vol-10, pg. 267)

Note: After hearing the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the fire became cool down and later during the reign of the caliphate of the Caliph of the true Muslims Hazrat Alee (*Allaah has blessed his face*) Hazrat Ammaar was martyred by the hands of Syrian rebels and the prediction of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was fulfilled.

Hazrat Ubaad Bin Abdu Samad (*Allaah be pleased with him*) narrates, that one day we went to the house of Hazrat Anas Bin Maalik (*Allaah be pleased with him*). He said to his slave, bring the dining mat we will eat the food. She brought it and laid it. He asked, also bring the big napkin [*scarf*]. She also brought a napkin [*scarf*] which was not clean. He said, put this in the oven. She placed it in the oven in which the fire was flaming. After some time when it,

فَخَرَجَ أَبْيَضَ كَأَنَّهُ اللَّبَنُ فَقُلْنَا مَا هَذَا  
فَقَالَ هَذَا مِنْدِيلٌ كَانَ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْحُ بِهِ وَجْهَهُ فَإِذَا  
أَنْسَخَ صَنَعْنَا بِهِ هَكَذَا لِأَنَّ النَّارَ لَا  
تَأْكُلُ شَيْئًا مَرَّ عَلَىٰ وَجْهِ الْأَنْبِيَاءِ (ابو  
نعيم، خصائص كبرى، ج ٢، ص ٨٠، سبل الهدى  
والرشاد، ج ١٠، ص ٢٢٢)

was taken out, it was as white as the milk. We were surprised and said, that what is this secret? Hazrat Anas said, this is that napkin by which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would clean his sacred mouth. When it becomes unclean, we clean it this way by putting it in the fire. Because the thing that has touched the faces of the respected Prophets, the fire does not burn it.

(*Abu Nu'aiem*, *Khasaais-e-Kubraa*, vol-2, pg. 80, *Subulal Huda war Rashaad*, vol-10, pg. 242)

Aarif-e-Kaamil Hazrat Maulana Ruum (*Allaah have mercy on him*) writes after writing this sacred incident in *Masnawi Shareef* [book]:

اے دل ترسندہ از نار و عذاب باچناں دست و لبے کن اقتراب

***Ae Dil Tarsindah Az Naar o Azaab  
Baa Chunaan Dast o Labay Kun Iqtiraab***

O that heart which fears the fire of hell and the wrath of hell, why do you not attain the nearness of these lovely lips and sacred hands,

چوں جما دے را چناں تشریف داد جان عاشق را چہا خواہد کشاد

***Chuun Jamaaday Raa Chunaan Tashreef Daad  
Jaan-e-Aashiq Raa Chihaa Khawaahad Kashaad***

When a non-living thing dinning mat [*Dastar Khawn*] received such excellence and honour that it did not burn in the fire, then those who are his truthful lovers, and the devoted bondsmen of his court, which is the refuge for the helpless, why will the hell not be forbidden [*haraam*] on them

Here an issue of prominent nature arises, as it is important that everything works according to its nature. The property of fire is burning, no matter how much flattery you may do to it, even then it will not leave its property of burning. There is no doubt in this but it is the belief of a true Muslim [*Mu'min*] that Almighty Allaah has created fire, and He has also kept in it the effect of burning. When Almighty Allaah has Control on its creation then He also has the Control to end [*fanaa*] its power of burning. Therefore; it is proven that by making the fire into a garden for Hazrat Ibraaheem (*Salutations on him*) He [*Allaah*] is All-Powering on this thing, also that whenever He wants, He can discard the quality of fire. Hence; when we accept the Power of Almighty Allaah then the fight of Philosophy and Science ends itself.

فلسفی کو اپنی عقل نارسا پر ناز ہے مرد مومن کو خدا و مصطفیٰ پر ناز ہے

***Falsafi Ko Apni Aql-e-Naarasaa Par Naaz Hai  
Mard-e-Mu'min Ko Khudaa o Mustafaa Par Naaz Hai***

The Philosopher has pride in his inaccessible intelligence  
A true believer man has pride in the Creator [*Allaah*] and  
Mustafaa

Almighty Allaah has the control over everything and does whatever He Wills. Nothing can go against His [*Almighty Allaah's*] Orders. And those who do not accept the Powers of Allaah and the Prophethood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) we do not want to argue with them.

In conclusion, it is important for every Muslim to believe this that the fire does not work against the Orders of Almighty Allaah. It only burns that which it is Ordered to burn. But since the Orderliness of Allaah is continued like this, that the work of burning is taken only by fire then the Muslims should guard themselves from it. If they jump in it or puts their wealth in it then they will be sinful because the allegation of habitual suicide or wasting of wealth will imposed on them by the *Shari'ah* [*Islaamic Law*].

Onemorethingisworthponderinginthis,thattheprocedureadopted by Hazrat Anas (*Allaah be pleased with him*) to clean the napkin, does *Shari'ah* [*Islaamic Law*] allows it? Or is it proven by any narration, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had taught him this way? Not at all! So, when this is not proven by any narration, nor did Hazrat Anas (*Allaah be pleased with him*) said anything like this, then by this it is known, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had not told him like this so,

It is proven, that this way of cleaning the napkin was discovered by his own self. Because it was his belief that, the touching of the sacred hands and the illuminated face of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is received by this napkin therefore; the fire will absolutely not burn it. Otherwise that sacred napkin, which was even more precious to him than his life, if he also had the fear or thought of its burning then he would have never done like this. Because the respected Companions used to keep the relics of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) more precious than their own lives.

These were the strong beliefs of the respected companions who have seen the grandeur of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with their own eyes. Some Muslims of the present days, are also such that in their eyes, relic is one thing, they do not have any value, even of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Ma'aazal Laah [I seek Allaah's protection]. Like the infidels of that era would say, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Ma'aazal Laah [I seek Allaah's protection] is also a human like us. They also say that, the leader of the Learned [Rahnumah-e-Aarifeen] Hazrat Maulana Ruum (Allaah have mercy on him) says:

کافراں دیدند احمد را بشر ایں ندانستند کان شق القمر

**Kaafiraan Deedand Ahmad Raa Bashar  
Ieen Nadaanistand Kaañ Shaqq-ul-Qamar**

In the eyes of the infidels Hazrat Ahmad (Sallal Laahu 'Alaiehi Wa Sallam) is only a human. The blind of insight [baseerat] did not see that, it was only Him, who divided the moon into two pieces

The value and love of Holy Prophet, Full of Luminance [Huzoor Purnoor] (Sallal Laahu 'Alaiehi Wa Sallam) which was in the hearts of Muslims, it showed great endeavors in Islaam. And since that thing kept fading, there is confrontation of deterioration and corruption. Although, even now there is still a big group amidst the Muslims, by whose conditions and action it is acknowledged that the love and value of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is so much in their hearts, that the opponents have pronounced them as Bid'aati [innovators] etc. May Almighty Allaah strengthen the importance and true love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in our hearts. Aameen, Summa Aameen.

Dr Iqbaal (Marhoom) says:

ذره عشق نبی از حق طلب سوزصدیق و علی از حق طلب  
روح راجز عشق او آرام نیست عشق کو روزیت اورا شام نیست  
هر که عشق مصطفی سامان اوست بحر و بر در گوشه دامان اوست

**Zarrah-e-Isqh-e-Nabee Az Haqq Talab  
Souz-e-Siddeeq o Alee Az Haqq Talab  
Rooh-e-Raajiz Isqh Uoo Aaraam Niest  
Isqh Ku Roozeest Uoo Raa Shaam Naiest  
Har Kay Isqh-e-Mustafaa Saamaan-e-Uoost  
Bahr o Bar Dar Goshah-e-Daamaan Uoost**

Ask for a particle of love of the Prophet from the Creator [Rabb]  
Ask for the burning [fervent] of love of Abu Bakr and Alee from Allaah  
The soul does not have contention without his love  
His love is that adoration which does not end  
The ones whose provision is the adoration of Mustafaa  
Ocean and land are in the corner of their lap

Hazrat Baraa Bin Aazib (Allaah be pleased with him) narrates, that when Abdul Laah Bin Ateeq after killing the Jew Abu Raafe (who was a great enemy of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)), was coming down from the house of raised ground, so he fell from the stairs and his shin broke. He immediately wrapped his warm shin with his cloth of turban and came in the sacred presence of the Holy Prophet, the Mercy for the World [Rahmatul lil Aalameen] (Sallal Laahu 'Alaiehi Wa Sallam) and expressed his situation.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
ابْسُطْ رِجْلَكَ فَبَسَطْتُ رِجْلِي فَبَسَحَهَا  
فَكَتَبَ أَلَمَ أَشْتَكِيهَا قَطُّ

(بخاری شریف: ۴۰۳۹)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to him, spread your leg. He says, I stretched my leg. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed and stroke his sacred curing hand on it. Momentarily after the touch of the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) my shin became so cured that as if it was never even broken.

(Bukhaari Shareef: 4039)



Ibne Asaakir and Madaainee has narrated with their own attestations:

أَنَّ أَسِيدَ بْنَ أَبِي أَيَّاسٍ مَسَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجْهَهُ وَالْقَى يَدَهُ إِلَى صَدْرِهِ فَكَانَ أَسِيدٌ يَدْخُلُ الْبَيْتَ الْبُظْلِمَ فَيُضِيءُ (ابن عساكر: ٣٥٨٤، كنز العمال: ٣٦٨٢٣، خصائص كبرى، ج ٢، ص ٨٥، سبل الهدى، ج ٦، ص ٢٤١)

That the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) slightly moved his sacred hands on the face and chest of Hazrat Usaied Bin Ayaas so (his chest and face became so bright) that if he would enter a dark room then it would brighten.

(IbneAsaakir:4587, KanzulUmmaal:36823, Khasaais-e-Kubraa, vol-2, pg. 85, Subulal Huda, vol-6, pg. 271)

Evidently that light was not felt in his sacred hand, which was transferred to his face and neither it was hidden in his face, which was revealed by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Rather by the blessings and effects of the sacred hand that light was created. This was the effect of the sacred hand, whose reach was until the extinction.

Hazrat Abul-Ulaa (Allaah be pleased with him) narrated:

فَمَسَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجْهَ قَتَادَةَ ابْنِ مِلْحَانَ فَكَانَ لَوَجْهِهِ بَرِيقٌ حَتَّى كَانَ يُنْظَرُ فِي وَجْهِهِ كَمَا يُنْظَرُ فِي الْمِرْآةِ (شفاء شريف، ج ١، ص ٢٢٠، سبل الهدى، ج ١٠، ص ٣٥٥، مسند احمد: ٢٠٣١٤)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched and stroke his sacred hand on the face of Qataadah Bin Milhaan hence such light was created on his face, that the reflection of things could be seen in his face like it is seen in the mirror.

(Shifaa Shareef, vol-1, pg. 220, Subulal Huda, vol-10, pg. 35, Musnad-e-Ahmad: 20317)

The thing that is important to pay attention in this sacred narration, that the sacred hand which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slightly touched and stroked on his face was it only due to affection or was it intended that his face would brighten. Whatever it may be, the effects of the sacred hand is certainly proven. If it was only due to affection, without the intention of brightening, the face

brightened by the touch of the sacred hand then it is a matter of more grace. Because from this it is learnt, that the Almighty Allaah approves this, that without the request of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) such effects would be Ordered on his actions, which could not be done by anyone in the world. By which his name would remain illuminated in the whole world. And if with the intention of brightening the face the sacred hand was touched and stroked then it is known that as the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) intends that is how it would happen.

قدرت نے ازل میں یہ لکھا ان کی جبین پر جو ان کی رضا ہو وہی خالق کی رضا ہو

**Qudrat Nay Azal Mayn Yeh Likhhaa Unn Kee Jabeen Par Jo Unn Kee Razaa Ho Wuhee Khaaliq Kee Razaa Ho**

The Divine has written this since the beginning on his forehead Whatever is his happiness that may also be the Happiness of Allaah

Hazrat Alee (Allaah has blessed his face) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) desired to send me to Yemen by making me the Governor. So, I said, Huzoor, I am inexperienced, how will I decide the verdicts of the court cases etc.?

قَالَ فَضْرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ فِي صَدْرِي وَقَالَ اَللَّهُمَّ اهْدِ قَلْبِي وَثَبِّتْ لِسَانِي قَالَ فَوَالَّذِي فَلَاقَ الْحَبَّةَ فَمَا شَكَّكَتُ فِي قَضَاءِ بَيْنِ الْاِثْنَيْنِ (ابن ماجه: ٢٣١٠، حاكم: ٢٦٥٨، خصائص كبرى، ج ٢، ص ٤٣، سبل الهدى، ج ١٠، ص ٢٦، البدایہ والنہایہ، ج ٤، ص ٣٩٦)

Hazrat Alee says, on hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his merciful hand on my chest and prayed, O Allaah, keep his heart firm on guidance and keep his tongue steadfast on truth. Hazrat Alee says, Oath by Allaah, from that day until the last breadth of life, in making the judgement of the court cases of both the parties I did not even feel doubt of error equal to a speck.

(Ibne Maajah: 2310, Haakim: 4658, Khasaais-e-Kubraa, vol-2, pg. 73, Subulal Huda, vol-10, pg. 26, Al Bidaayah Wan Nihaayah, vol-7, pg. 396, Zakhaarirul Uqbaa, vol-1, pg. 84)

The effects of the blessed hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was this that there was no one amidst the respected companions who could decide a case better than Hazrat Alea (Allaah has blessed his face). There is no doubt in this, at such times which ever supplication the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would make, it would definitely be fulfilled. And the expression of those matters would also be exhibited by Almighty Allaah. But on such occasions the sacred hand that was placed, also to place it would not be without a reason. Hence, the *Sharh-e-Sadr* [to expound] cannot be done without the Order of Almighty Allaah. Therefore; he also prayed and in the World of reasoning [*Aalam-e-Asbaab*] the evident causes are also needed, for this the sacred hand was also placed so that its effects would also take place. By this it is evident like the medicines etc., have effects in the world of reasoning similarly, effects were also placed in the sacred hands. Whose manifestation were shown on uncountable occasions.

Hazrat Imraan Bin Husaien (Allaah be pleased with him) narrates,

That I was near the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), Saiyyidah Hazrat Faatimah-tuz Zahraa (Allaah be pleased with her) came at that time, her face was pale. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) recognised by looking at her face that it was due to hunger.

فَرَفَعَ يَدَهُ فَوَضَعَهَا عَلَى صَدْرِهَا فِي  
مَوْضِعِ الْقِلَادَةِ وَفَرَجَ بَيْنَ أَصَابِعِهِ ثُمَّ  
قَالَ اللَّهُمَّ مُشْبِعِ الْجَاعَةَ وَرَافِعِ  
الْوَضِيعَةَ اذْفَعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ قَالَ  
عِمْرَانُ فَنَظَرْتُ إِلَيْهَا وَقَدْ ذَهَبَتْ  
الْصُّفْرَةُ مِنْ وَجْهِهَا فَلَقِيتُهَا بَعْدُ  
فَسَأَلْتُهَا فَقَالَتْ مَا جُعْتُ بَعْدُ يَا  
عِمْرَانُ (بيہقی، ج ۶، ص ۱۰۸، دلائل النبوة ابو

So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his sacred hand under her neck, where [usually] necklace is placed and widen the fingers and said, O' Allaah, the One Who satisfies the hungry and makes the inferior to superior, elevate Faatimah Binte Muhammad. Imraan says, that I was looking towards her that the effects of hunger kept dispelling from her face. After several days from this, I met Saiyyidah and inquired about

نعم: ۳۹۰، خصائص کبری، ج ۲، ص ۷۱، سبل  
الہدی، ج ۱۰، ص ۲۰۱)

this. So, she said, O Imraan, after that I was never distressed by hunger.

(Baiehaqee: vol-6, pg. 108, Dalaa'ilun Nubuwwat Abuu Nu'aim: 390, Khasaais-e-Kubraa, vol-2, pg. 71, Subulal Huda, vol-10, pg. 201)

By this sacred Hadees the livelihood of *Ahle Baiet* [the family of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] is also clear. Thus the starvation of how many times, might have befallen on Saiyyidah Faatimah by which the blood pressure of the body was lowered, and paleness was visible on the face. Despite this she did not even for one day brought this on her tongue that we are affected with such hunger and starvation. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is distributing treasures after treasures, by which other people gain benefit. *Subhaanal Laah!* These are those people who are called *Nafos-e-Qudsiyah* [sacred personalities].

خود اپنی سادگی دیکھو کھجوروں پر گزارا ہے  
شہنشاہی جہاں کی بٹ رہی ہے خاکساروں میں

**Khud Apni Saadagee Dayho Khujoorōn Par Guzaaraa Hai  
Shahinshaahee Jahaan Kee Batt Rahee  
Hai Khaaksaaroōn Mayn**

See your own simplicity [his] reliance is only on dates  
The Kingship of the world is being distributed amidst his  
humble devotees

Here this thing is also worth pondering, that just by placing the sacred hand once, the arrangement of dispelling distress of whole life is done. Such deeds are connected with Divine Powers, in them the power of human has nothing to do. When this work was evident from the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) hence from this aspect, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) remained confirmed as the manifestation of the Divine Powers of Almighty Allaah.

Spiltting the moon into two parts and making it sway [Tasarruf] in the Upper and Lower worlds is connected to that same Divine power. Those people who are unaware of this issue, face many hardships. They say, if we accept the power of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then polytheism [Shirk] becomes compulsory. Therefore; they often even deny most of the miracles.

In the past eras, the Separatist sect [dissenter] [Mu'tazilah] had introduced such principles but Ahle Sunnat Wa Jamaa'at continuously stayed convinced of miracles. Therefore; due to this same largest group [Jamaa'at] these miracles have reached us. If those respected people would have not written these correct narrations of miracles, [also like the Mu'tazilah] by considering them to be fabricated in their books, then these miracles would have not reached us at all.

Those people the false claimers of Prophethood, who were in the previous era, they all know that until the Muslim would not see miracles they will not accept *Ieemaan* [belief]. Thus, they would think of arranging miracles and would also show conjuring [tricks] etc., to the people. By which some people would also be their believer. And many by being informed about their forgery would accuse them of falsehood.

Therefore, Mirza Qaadiyaani [False claimer of Prophethood] completely denied such kinds of miracles and have pronounced the Ahaadees regarding them as fabricated so that the tussle of showing miracles would also be finished.

Hazrat Madlook Al Fazaari (Allaah be pleased with him) narrates that my master took me in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). I accepted Islaam so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did the supplication of blessing for me and slightly moved his gracious hand on my head. The hair of that part of my head which was slightly touched by the blessed hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) only remained black while the rest became white.

(Al-Isaabah: 7877, Usud ul Ghaabah: 4809, Bukhaari in Taareekh, vol-8, pg.55)

Hazrat Khuzaiemah (Allaah be pleased with him) came in the auspicious presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and was ornamented with Islaam.

فَمَسَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجْهَهُ فَبَاذَالَ وَجْهَهُ جَدِيدًا حَتَّى مَاتَ (خصائص كبرى، ج ٢، ص ٨٣، سبل الهدى، ج ١٠، ص ٣٥)

Thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slightly moved his sacred hand on his face. The effect of it was this, until death his face remained fresh and nourished.

(Khasaaais-e-Kubraa, vol-2, pg. 84, Subulal Huda, vol-10, pg. 35)

Meaning the changes that happen due to old age they did not take place. As if, due to the graciousness and effects of the sacred hands, freshness and youth was always prominent on his face. This effect of the sacred hand that the youthfulness always persisted, is a spiritual effect otherwise the nature effects and essentials of every year cannot be stopped in anyway.

Here this matter is not clear that why did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slightly moved his sacred hand with peculiarity over his face as soon as he accepted Islaam? Yes, it can be said that definitely there was some internal secret for which this was the purpose that his face would always remain fresh and healthy.

Hazrat Abu Zaied Amar Bin Akhtab (Allaah be pleased with him) narrates:

فَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِي وَلِحْيَتِي ثُمَّ قَالَ ااَللّٰهُمَّ جَبِّلْهُ قَالَ فَبَدَلْتُمْ بَعْضًا وَمِائَةً سَنَةً وَمَا فِي لِحْيَتِهِ بَيَاضٌ وَلَقَدْ كَانَ مُنْبَسِطُ الْوَجْهِ وَلَمْ يَنْقَبِضْ وَجْهَهُ حَتَّى مَاتَ (ترمذى، ج ٢٢٩، ص ٢١١، خصائص كبرى، ج ١٠، ص ٣٥)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slightly moved his sacred hand on my head and beard and prayed, O Allaah, give him beauty! The narrators say, that he lived for many years over hundred, but the hair of his beard and head did not become white. They remained black and there was not a slight wrinkle on the face. It was clear

ج ۲، ص ۸۳، سبل الہدی، ج ۱۰، ص ۲۰۸) and bright like the face of the youth.  
(Tirmizee: 3629, Baiehaqee, vol-6, pg. 211, Khasaais-e-Kubraa, vol-2, pg. 83, Subulal Huda, vol-10, pg. 208)

The whitening of hair in old age is a natural process and this is not a repulsive thing rather it is the beauty and dignity of old age.

But, Almighty Allaah wanted to show this, that the hair on which the sacred hand of my beloved reached, they will not be attained by nature related process. By this we can evaluate the powers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that he also has empowerment over natural process.

Hazrat Shaiebah Bin Usmaan (Allaah be pleased with him) narrates:

That after the conquest of Makkah, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) left out with the intention of war with Hawaazun, then I said in my heart that, it is the perfect chance for revenge. Maybe in the state of disorder after murdering him [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] I would be successful in taking the revenge of my father, paternal uncle and Bani A'maam who were killed during the holywar of Uhud. At that time, my thoughts were such that if all the people of Arab and non-Arab would become his [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] obedient even then, I will not at all, become his follower rather my enmity for him would have kept increasing.

Therefore, when in the field of war, due to a loud noise and violence great chaos took place, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) got on foot. And at that time, I was very close to him. I picked up my sword with the intention of doing an attack, suddenly like a lightening, a flame of fire came towards me. By which my eyes became dazzled, I could not think anything. Involuntarily, I placed my hand on my eyes. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) smiled by seeing me and said, come close to me, Shaiebah, come near me. I came closer so thrice, he stroke his sacred hand on my

chest. By which so much love was developed for him [Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] in my heart that more than it cannot be considered. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered me to combat, I moved forward and started attacking with the sword. Oath by Allaah, at that time my condition was such, that if any strike would come on the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) I would take it on myself. Even if at that time my father was alive and would have come infront of me, then I would have also executed my sword on him.

Hence, until the end of the war I remained with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and kept doing Jihaad [holy war]. After that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went to his tent, I also came there, saw that on the blessed face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the effects of happiness were prominent. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Shaiebah, what Almighty Allaah has Willed for you it is better; than that which you had intended. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stated all those thoughts of mine which I had not said to anyone. By giving the witness of Tawheed [Oneness of Allaah] and Risaalat [Prophethood] I said, my respected Holy Master [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] do supplication for my salvation. It was stated [by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)], Almighty Allaah has forgiven you.

(Seerat-tun-Nabviyyah, Maqaasidul-Islaam, vol-9, pg. 5, Zarqaani, vol-3, pg. 515, Subulal Huda war Rashaad, pg. 328, vol-5)

The three times the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stroke Hazrat Shaiebah's chest with his sacred hand the reason of it does seems like this, with the first strike infidelity was removed from his heart, the second strike faith entered his heart and with the third strike filled it with love. By this it is known, that the love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) cannot ever be awoken in the heart of an infidel. For it such a selected heart is required which is enlightened with the luminance of faith [Ieemaan].

Hazrat Usmaan Bin Abil Aas (Allaah have mercy on him) narrates that he complained to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that I



cannot memorise the Holy Qur'aan. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, that its reason is a Satan [Shaietaan] who is called Khinzib. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, come near me, I came closer,

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي فَوَجَدْتُ  
بِرْدَهَا بَيْنَ كَتِفَيَّ وَقَالَ اخْرُجْ يَا شَيْطَانُ  
مِنْ صَدْرِ عُثْمَانَ فَمَا سَبَعْتُ بَعْدَ  
ذَلِكَ شَيْئًا إِلَّا حَفِظْتُهُ (بيهقي، ج ٥، ص  
٣٠٤، البويعيم: ٣٩٦، خصائص كبرى، ج ٢، ص  
١٥، بل الهدى، ج ٦، ص ٢٩٩)

thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his sacred hand over my chest. I felt its graciousness in the form of coolness between my shoulders. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O' Shaietaan, get out of the chest of Usmaan. He says that after this my condition was such that whatever I would listen, I would remember it.

(Baiehaqee, vol-5, pg. 307, Abuu Nu'aiem: 396, Khasaais-e-Kubraa, vol-2, pg. 15, Subulal Huda, vol-6, pg. 299)

Here the Physicians will be surprised because according to them the causes of forgetting is something else. By this Hadees Shareef it is proven that Satan [Shaietaan] also causes forgetfulness, and its approval is also proven by the Holy Qur'aan (فَأَنسَاهُ الشَّيْطَانُ) (Holy Qur'aan chapter Yoosuf, verse #42). This confusion cannot be dispelled, until one completely believes in the Powers of Allaah.

Hazrat Abu Huraierah (Allaah be pleased with him) narrates:

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْمَعُ مِنْكَ  
حَدِيثًا كَثِيرًا فَأَنْسَاهُ قَالَ ابْسُطْ  
رِدْءَكَ فَبَسَطْتُهُ فَعَرَفَ بِيَدَيْهِ فِيهِ ثُمَّ  
قَالَ ضُمَّهُ فَضَمَمْتُهُ فَمَا نَسِيتُ شَيْئًا

That I said, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam) I hear a lot of things from you, but I forget them. He (Sallal Laahu 'Alaiehi Wa Sallam) said, spread your sheet [chaadar]. I did spread it. So, the Holy Prophet

بَعْدُ (بخاري: ١١٩)

(Sallal Laahu 'Alaiehi Wa Sallam) poured both handful into it, and said, hold it against your chest. I did like that. Hence, after this I never forgot anything.

(Bukhaari: 119)

This sacred action of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) outwardly was such that the intellect of the people would have been amazed in understanding it, what kind of thing is this to pour something with empty hands. But when the complaint of Hazrat Abu Huraierah (Allaah be pleased with him) dispelled, and his memory became so strong that after this he never forgot anything. Then the viewers believed that the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were not empty. Rather they were filled with the Power of memory which he was pouring in the spread cloth of Hazrat Abu Huraierah (Allaah be pleased with him).

Now the thing is, memory is not such a thing that can come in someone's hand and by transferring from the hand it would reach someone else's brain. Even though this thing is out of perception but when this was perceived by the respected companions that here the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) poured with his hands into the cloth and there his power of retention increased. So, now there was not even a slight doubt for them to believe in it, because for believing there is nothing more assuring than being an eye witness of the incident. However, the listener will surely be surprised, by this because they have not seen it with their own eyes.

Just pay attention for example the age of a person is a hundred years and his memory is so powerful that whatever he hears he remembers it. And all types of knowledge and subjects of sciences are collected in his memory. This way that whatever, he saw or heard for the first time that imprinted in his memory, and was preserved. After this the same way the second thing that came in the mind that also becomes imprinted with the first thing. Similarly, from time to time, whatever has reached his mind they all kept imprinting and a treasure of information is collected in the brain.

If all this information is written then a book of a hundred volumes will be made because all the time one or the other comprehension thus keep taking place.

Can this thing be understood that a small brain would become such a big library and then if any book is written by this stored information of the brain so accordingly the earlier and later subjects will be required. The subject of the first page will not be on the second page. If want to see anything in it, then it will be required to turn hundreds rather thousands of pages? Not at all.

Rather the things which are preserved in the brain their condition is such that whenever, whichever topic has to be taken out, however late the event maybe of, it immediately comes in front of the eyes. Even though whichever topics and subjects are in the brain they were collected one after the other. The demand of the brain is such that like the way, we take out a subject by searching the pages of the book, here also similar search would be done but it is not like this.

There is no doubt in this, due to not having a habit we do not pay attention to such action but if decided with prudence and reflection then there is no surprise in this for the intellect. Rather, it will be said, by keeping belief in the Power of Almighty Allaah that, Almighty Allaah has created the power of retention of the brain like this. And that He is All-Powering over everything. He can create whoever He wants whichever way He wants. In this way the belief in the Power of Almighty Allaah will be perfected. If the subject of this sacred Hadees is also given in Almighty Allaah's custody and say, as Almighty Allaah has created the Power of retention unique creation and kept it in the brain. Similarly, many blessings were also kept in the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), whenever he wanted, whatever he wanted it would be exhibited from his sacred hands. Therefore, the Power of memory that was also kept by the Divine in his sacred hands he placed it in the brain of Hazrat Abu Huraierah (Allaah have mercy on him). The fact is everything has a reality which cannot be understood by everyone.

مالک کونین ہیں گو پاس کچھ رکھتے نہیں  
دو جہاں کی نعمتیں ہیں ان کے خالی ہاتھ میں

**Maalik-e-Kaunaien Hayn Gou Paas Kuchh  
Rakhtay Naheen  
Dou Jahaan Kee Ni'matayn Hayn Unn Kay Khaali  
Haath Mayn**

Is the Lord of all the Universe though he does not keep anything  
with himself

But He has the resources of all the Universe in his empty hand

Hazrat Jareer (Allaah be pleased with him) says, that I would fall from the horse while riding it. I explained my situation in the sacred honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam),

فَضْرَبَ بِيَدِهِ عَلَى صَدْرِي حَتَّى رَأَيْتُ  
اَثْرَ يَدِهِ عَلَى صَدْرِي وَقَالَ اللَّهُمَّ ثَبِّتْهُ  
وَاجْعَلْهُ هَادِيًا مَهْدِيًا فَمَا سَقَطْتُ عَنْ  
فَرَسِي بَعْدُ (دلائل النبوة، ج ۲ ص ۲۰۹، بخاری شریف: ۳۰۲۰،  
خصائص، ج ۲ ص ۱۰، سبل الهدى، ج ۱ ص ۲۰۹، البدايه والنهايه،  
ج ۸ ص ۶۱)

so he (Sallal Laahu 'Alaiehi Wa Sallam) stroke his sacred hand over my chest until I saw the imprint of the striking of the sacred hand on my chest and said, May Allaah keep him firm and make him the guiding one and the guided one. Hazrat Jareer says, that after this I never fell from the horse.

(Dalaal Nubuwwat, Abu Nu'aiem: 379, Khasaais-e-Kubraa, vol-2, pg. 21, Bukhaari Shareef: 3020, Al Bidaayah Wan Nihaayah, vol-8, pg. 61, Subulal Huda, vol-10, pg. 209)

If any soldier expresses such kind of weakness about himself in front of the kings, then he will be rebuked but Subhaanal Laah in the sacred court of the Holy Prophet, the Lord of all the Worlds [Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) with what purity Hazrat Jareer expressed his weakness and with what grandeur the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) graciously rectified him.

Actually, the matter is the respected Companions had known that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had the powers on this thing that he may do whatever he wants. That is the reason that they would present such illnesses and needs in his sacred honour that no one else beside him would be able to cure and provide what is needed for them. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would also provide what they wanted according to their thought so that their belief would become firm and Imaan will become strong. If this was not the case, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would have said, that falling from the horse is your physical issue, what have I got to do with it. In contrast to this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by striking his sacred hand on the chest proved that Almighty Allaah has kept this Power in my powerful hand that I can dispel this complaint of yours forever. Therefore, this is how it happened, he would always climb the horses in holy wars and battles and would receive praises for his riding.

During the holy war of Badr the sword of Hazrat Ukkaashah Bin Mihsan was broken. He came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him a dry wooden stick and said go fight.

فَعَادَ فِي يَدِهِ سَيْفًا صَارَ مَا طَوِيلَ الْقَامَةِ  
أَبْيَضَ شَدِيدَ النَّبْتِ فَقَاتَلَ بِهِ ثُمَّ لَمْ  
يَزَلْ عِنْدَهُ يَشْهَدُ بِهِ الْمَوَاقِفَ إِلَى أَنْ  
اسْتُشْهِدَ فِي قِتَالِ أَهْلِ الرِّدَّةِ وَكَانَ هَذَا  
السَّيْفُ يُسَمَّى الْعَوْنُ

(تبييني، ج ۳، ص ۹۹، ابن عساکر، طبقات ابن  
سعد، ج ۱، ص ۱۴۷، شفاء شریف، ج ۱، ص ۶۳۲،  
خصائص کبری، ج ۱، ص ۲۰۵، سبل الہدی،  
ج ۴، ص ۵۳، البدایہ والنہایہ، ج ۳، ص ۵۴)

As soon as the stick came in his hand it became a very marvelous, long, shining, strong sword. So, he fought the holy war [Jihaad] only with this. Then it stayed with him and he always kept doing Jihaad with it. Until he was martyred during the Qitaal Ahlir-Riddah. This sword became entitled with the name of Sword of Al Aun (meaning helper).

(Baiehaqee, vol-3, pg. 99, Ibne Asaakir, Tabqaat Ibne Sa'ad, vol-1, pg. 147, Shifaa Shareef, vol-1, pg. 642, Khasaais-e-Kubraa, vol-1, pg. 205, Subulal Huda, vol-4, pg. 53, Al Bidaayah Wan Nihaayah vol-3, pg. 354)

During the holy war of Uhud the sword of Hazrat Abdul Laah Bin Jahash was broken.

فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَسِيْبًا مِّنْ تَخْلٍ فَرَجَعَ فِي يَدِهِ سَيْفًا  
(شفاء شریف، ج ۱، ص ۶۳۳، استیعاب،  
ج ۳، ص ۸۷۹، اصحاب: ۴۶۰۱، خصائص کبری،  
ج ۱، ص ۲۱۷، سبل الہدی، ج ۱۰، ص ۹، البدایہ  
والنہایہ، ج ۴، ص ۷۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him a branch of the date tree. When it was placed into his hand it became a very remarkable sword (which was called Urjoon by which he kept participating in battles all his life).

(Shifaa Shareef, vol-1, pg. 643, Isteeaab, vol-3, pg. 879, Isaabah: 4601, Khasaais-e-Kubraa, vol-1, pg. 217, Subulal Huda, vol-10, pg. 9, Al Bidaayah Wan-Nihaayah, vol-4, pg. 47)

It is possible that those different effects exhibited from the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they were in accordance to the capabilities of the places. Like the fire does not burn wet thing, and burns dry things and melts some things. And sometimes thickens thin things, like the white and yolk of an egg etc. And sometimes it has no effects on certain things like it does not at all burn Aabrak [wood] and burns something and make it black like grass, wood etc. Although all these effects are anyhow of fire but in respect to the potential of the matter they have manifested in different ways. But it is learnt by little pondering we find out that here hardening ability does not have any concern, because due to the effects of the sacred hand the stick became sword and other such miracles became evident. Even though the stick does not have the quality of becoming iron nor the ability. Rather, in these circumstances we have to say, that the effect of the sacred hands is under the intention of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and it has nothing to do with the personal ability of material and non-ability of the material.

Hazrat Abu Sa'eed Khudree (Allaah be pleased with him) narrated:

That Hazrat Qataadah Bin Nu'maan (Allaah be pleased with him) kept sitting in the presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa

Sallam) on a dark night as it was raining. When he was leaving, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him a branch of a date tree.

وَقَالَ اَطْلِقْ بِهٖ فَاِنَّهٗ سَيُضِيْءُ لَكَ مِنْ  
بَيْنَ يَدَيْكَ عَشْرًا وَمِنْ خَلْفِكَ عَشْرًا  
فَاِذَا دَخَلْتَ بَيْتَكَ فَسَتَلِىْ سَوَادًا  
فَاَضْرِبْهُ حَتّٰى يَخْرُجَ فَاِنَّهٗ الشَّيْطَانُ  
فَاَنْطَلِقْ فَاَضَاءَ لَهُ الْعُرْجُوْنَ حَتّٰى دَخَلَ  
بَيْتَهٗ وَوَجَدَ السَّوَادَ فَضْرَبَهٗ حَتّٰى خَرَبَ  
(شفاء شريف، ج ١، ص ٢١٩، زرقاني على  
المواهب، ج ٥، ص ١٩٥، سبل الهدى، ج ١٠،  
ص ٢٣٣، طبراني: ١٩)

And said, take this with you, it will make light for you, ten arms [lengthwise] in front of you and ten arms [lengthwise] behind you. And when you will enter your house you will see a blackness, beat it so much that it leaves the house, because that is *Shaietaan* [Satan]. Then as Hazrat Qataadah left from there that stick became light for him, until he entered his house. And as he went inside he found the blackness and he hit it so much that it left.

(Shifaa Shareef, vol-1, pg. 219, Zarqaani Alal Mawaahib, vol-5, pg. 195, Subulal Huda, vol-10, pg. 43, Tibraani: 19)

The lightening up of the branch with the blessing of the sacred hand and running away of *Shaietaan* from the house due to beating is apparently astonishing, but when we see these blessings and effects of the sacred hand with the believing eyes then there is nothing strange. Because the blessed hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is actually the Divine hand. And in this blessed hand all kinds of powers have been bestowed, therefore; with the intention of whichever action the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) uses his sacred hands it immediately manifests.

From here this can also be known that how well-wisher is the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) of his devotees. Since Hazrat Qataadah did not make any complaint to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that there is *Shaietaan* or *Asaab* [demon, Jinn] in his house. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself stated and also gave the remedy of dispelling it. Rather

gave him such a thing that by the use of it, the Satan [*Shaietaan*] would run away by himself.

Here this is also worth pondering that the house of Hazrat Qataadah (*Allaah be pleased with him*) was at a distance from the blessed home of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And the time he [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] gave him the news about the Satan [*Shaietaan*] it was a very dark night. Especially in his house there was not a crossing of light. Then he [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] also informed him that you will see something of black colour that is Satan [*Shaietaan*]. As if, *طَلَبْتُ بَعْضَهَا فَوَقَّ بَعْضُ* (Holy Qur'aan, chapter An Noor, verse # 40) the topic of this is clear. But still in such darknesses and in the cover of so many walls the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw the *Shaietaan*. That internal vision [*Baseerat*] which would be such that it could view even by the obstruction of thousands of walls, thousands of darknesses cannot be a hindrance. Because the conditions which were required for viewing, that there should be external light, any dense thing would not be in between, etc., they were not found here. Even beside this, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw the Satan [*Shaietaan*]. So, it is known the vision of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is not like the other people. Because the nearness and far, light and darkness is the same for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). (For more details view the details about the sacred eyes of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam).

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) filled a leather bag with water, tied up its mouth, and made supplication [*du'aa*] and bestowed it to the respected Companions.

فَلَمَّا حَضَرَتْهُمْ الصَّلَاةُ نَزَلُوا فَحَلَوْهُ فَاِذَا  
بِهٖ لَبَنٌ طَيِّبٌ وَزُبْدَةٌ فِيْهِ (شفاء شريف،  
ج ١، ص ٢٢٠، طبقات ابن سعد، ج ١، ص ١٣٦)

When the time of their Salaah [*Namaaz*] came, then they opened it. So, it was best fresh milk and there was butter on its opening.

(Tabqaat Ibne Sa'ad, vol-1, pg. 136, Shifaa Shareef, vol-1, pg. 220)



Hazrat Bushaier Bin Aqrabah Juhani (Allaah be pleased with him) narrates:

That his father was martyred in the Holywar of Uhud, so while crying I came in the gracious presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He said, why do you cry?

أَمَا تَرْضَى أَنْ أَكُونَ أَبَاكَ وَعَائِشَةُ  
أُمُّكَ فَمَسَحَ عَلَى رَأْسِي فَكَانَ أَثَرُ يَدِهِ  
مِنْ رَأْسِي أَسْوَدَ وَسَائِرُهُ أَيْضُ وَكَانَتْ  
فِي لِسَانِي عُقْدَةٌ فَتَقَلَّ فِيهَا فَانْحَلَّتْ  
وَقَالَ لِي مَا اسْمُكَ قُلْتُ بُجَيْرٌ، قَالَ بَلْ  
أَنْتَ بُشَيْرٌ (ابن عساكر: ٢٥٦٢، خصائص  
كبرى، ج ١، ص ٨٣، سبل الهدى والرشاد،  
ج ١٠، ص ٢٢)

Are you not happy on this thing, that I would be your father and Aaishaah would be your mother. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched my head with his sacred hand. Whose effect was this that part of my head which was touched by the sacred hands it stayed black, while the rest became white due to old age. My tongue had knot (due to which I was unable to speak properly). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) put his blessed saliva, so that knot opened immediately. After this he said, what is your name? I replied, Bujaier. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, No rather you are Bushaier [giver of Good news].

(Ibne Asaakir: 2562, Khasaais-e-Kubraa, vol-1, pg. 83, Subulal Hudaa War Rashaad, vol-10, pg. 42)

The knot [stuttering problem] of Hazrat Bushaier was open by the sacred liquid [Lu'aab-e-Dahan] of the sacred mouth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Which was not anything new, such kind of difficulty solving would always keep taking place. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) changed his name because the meaning of Bujaier is evil and fault and he did not like such name, whose meaning would have a negative effect.

Hazrat Hulb Bin Yazeed Bin Adee came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and he was baldheaded [hairless].

فَمَسَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
رَأْسَهُ فَتَبَثَتْ شَعْرُهُ فَسَمِيَ الْهَلْبُ  
(طبقات ابن سعد: ١٨٤٢، شفاء شريف، ج ١،  
ص ٦٣٤، خصائص كبرى، ج ٢، ص ٨٣، سبل  
الهدى، ج ١٠، ص ٣٢)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched and slightly moved his sacred hand over his head, hence; alot of hair grew on his head for this reason his name was known as Hulb.

(Tabqaat Ibne Sa'ad: 1874, Shifaa Shareef, vol-1, pg. 647, Khasaais-e-Kubraa, vol-2, pg. 84, Subulal Hudaa, vol-10, pg.32)

Imaam Qaazi Iyaaz (Allaah have mercy on him) narrates:

مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَى رَأْسِ صَبِيٍّ بِهِ عَاهَةٌ قَبْرًا وَاسْتَوَى  
شَعْرُهُ (شفاء شريف، ج ١، ص ٢٢٠)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched and moved his sacred hand over the head of a hairless child. Thus, his baldness started dismissing and all the hair became even.

(Shifaa Shareef: vol-1, pg. 220)

Hazrat Hanzalah Bin Hizyam (Allaah be pleased with him) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ  
رَأْسَهُ يَدِهِ وَقَالَ بُورِكَ فَبِكَ قَالَ  
الذِّيَالُ فَرَأَيْتُ حَنْظَلَةَ يُوقِي بِالسَّاءِ  
الْوَارِمِ فَرَعُهَا وَالبَّعِيرِ وَالْإِنْسَانَ بِهِ  
الْوَارِمُ فَيَنْتَقِلُ فِي يَدِهِ وَيَنْسَحُ بِصَلَاتِهِ  
وَيَقُولُ بِسْمِ اللَّهِ عَلَى أَثَرِ يَدِ رَسُولِ اللَّهِ

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched and moved his hand [over the head of Hazrat Hanzalah (Allaah be pleased with him)] and said, blessing are bestowed on you. Hazrat Ziyaal says that after this if I saw there was inflammation on any part of goat or camel or any human-being got inflammation they would bring him to Hazrat

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَبْسُحُهُ ثُمَّ  
يَبْسُحُ مَوْضِعَ الْوَرَمِ فَيَذْهَبُ الْوَرَمُ  
(بخاری فی التاریخ: ۱۵۲، احمد: ۲۰۶۶۶، ابن سعد:  
۲۹۳۰، ابویعلی، شفاء شریف، ج ۶، ص ۷۴،  
خصائص ج ۲، ص ۸۳، زرقانی علی المواہب، ج ۴،  
ص ۱۸۶، دلائل النبوة، ج ۶، ص ۲۱۳، بل الہدی،  
ج ۱۰، ص ۳۴، مواہب لدنیہ، ج ۲، ص ۶۶)

Hanzalah. Hazrat Hanzalah (*Allaah be pleased with him*) would put his saliva of mouth on his hand, rubbed it over his head and would say,

بِسْمِ اللَّهِ عَلَى أَكْثَرِ رُسُلِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
[Allaah in whose name I begin with the effect of the hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] then would rub that hand over the place of inflammation, that inflammation would immediately diminish.

(Bukhaari in Taareekh: 152, Ahmad: 20666, Ibne Sa'ad: 2930, Abuu Ya'ala, Shifaa Shareef, vol-6, pg. 647, Khasaais, vol-2, pg. 83, Zarqaani Alal Mawaahib, vol-4, pg. 186, Subulal Huda, vol-10, pg. 34, Dalaai'lun Nubuwwat, vol-6, pg. 214, Mawaahib ul Ladunniyah, vol-2, pg. 66)

Here this thing is really worth pondering that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had placed his hand over the head of Hazrat Hanzalah (*Allaah be pleased with him*) in his childhood and its effects remained in him during his whole life. And how was it, that not only he himself remained benefitted by it rather other humans and animals also kept receiving benefits and cure from it.

Pay attention that the blessings of the sacred hands was created on the skin of his head and when he would touch his hand on it then it would come in his hand and then that blessing would reach the sick and after reaching there it would do this effect that he would be cured.

Please ponder how long-lasting was that blessing, to understand it is beyond the limited perception of an average brain, why should it not be so, average limited perception only has association with body, what connection does it have with spirituality?

آزمودم عقل دور اندیش را بعد ازیں دیوانه سازم خویش را

**Aazmuudam Aql-e-Duur Andaysh Raa  
Ba'ad Azeen Deewaanah Saazam Khweesh Raa**

I scrutinize much far thinking intelligence and saw by bringing it in action in every way and testing it  
After that (after being disappointed from everywhere) made myself mad [*Deewaanah*] I adherent meaning made *Ishq* my leader

Hazrat Imaam Fakhr-ud-Deen Raazi (*Allaah have mercy on him*) narrates in his interpretation [*Qur'aanic Tafseer*] that once the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was sitting near the edge of water [stream] then Ikrimah Bin Abu Jahl came there.

فَقَالَ إِنَّ كُنْتَ صَادِقًا فَادْمُ ذَلِكَ  
الْحَجَرِ الَّذِي فِي الْجَانِبِ الْآخِرِ فَلْيَسْبَحْ  
وَلَا يَغْرُقْ فَأَشَارَ إِلَيْهِ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ فَانْقَدَمَ الْحَجَرُ مِنْ مَكَانِهِ  
وَسَبَحَ حَتَّى صَارَ بَيْنَ يَدَيِ الرَّسُولِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُ  
بِالرِّسَالَةِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَكْفِيكَ هَذَا فَقَالَ حَتَّى يَرْجِعَ إِلَى  
مَكَانِهِ (تفسير كبير و انوار الحمدية، زرقاني على  
المواهب، ج ۵، ص ۱۹۱)

He started saying, that if you are truthful then call that stone which is lying on the other side of the water, that it would come floating on the water and would not sink. Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called the stone with the sign [of his fingers], hence it ejected from its place and came in front of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) while floating over the water. And with a clear tongue gave the Witness that Allaah is One and he is the true Prophet of Allaah. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to Ikrimah, is this enough for you? He said, [*Ikrimah*] yes on this condition that it would go back the same way from where it came, so that stone again went back to that place.\*

(Tafseer Kabeer Wa Anwaar ul Muhammadiyyah, Zarqaani Alal Mawaahib, vol-5, pg. 191)

\* Note: Ikrimah Bin Abu Jahl (*Allaah be pleased with him*) had converted to Islaam.

Hazrat Abbaas Bin Abdul Muttalib (*Allaah be pleased with them*) narrates, that once he went in the auspicious presence of the Holy Prophet, the Lord of the Universe [*Saiyyid-e-Aalam*] (*Sallal Laahu 'Alaiehi Wa Sallam*) and said that I saw one thing about you which gives the evidence of your Prophethood, and which has great effect on my becoming a Muslim. And that is this,

رَأَيْتُكَ فِي الْمَهْدِ تَتَنَاغَى الْقَمَرَ وَ تُشِيرُ  
إِلَيْهِ بِأَصْبَعِكَ فَحَيْثُ أَشَرْتُ إِلَيْهِ مَالَ  
قَالَ إِنِّي كُنْتُ أَحَدُهُ وَ يُحَدِّثُنِي وَ  
يَلْهِمُنِي عَنِ الْبُكَاءِ وَأَسْمَعُ وَ جَبْنُهُ حِينَ  
يَسْجُدُ تَحْتَ الْعَرْشِ (بيهقي، ج ٢، ص ٨١،  
ابن عساکر: ١١٠، خصائص کبری، ص ٥٣، بل  
الهدی، ج ١٠، ص ٨١، البداایہ والنہایہ، ج ٢،  
ص ٣٢٦)

I saw while lying in the cradle that You (*Sallal Laahu 'Alaiehi Wa Sallam*) were talking to the moon, and in whichever direction you would point with your finger, the moon would go on that side. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "I would talk to him [moon] and he [moon] would talk to me, and diverted me from crying. And I would listen to his [moon] voice of falling when he [moon] would fall down in prostration under the Throne of Allaah".

(*Baiehaqee*, vol-2, pg. 41, *Ibne Asaakir*: 1110, *Khasaais-e-Kubraa*, pg. 53, *Subulal Huda*, vol-10, pg. 481, *Al Bidaayah Wan Nihaayah*, vol-2, pg. 326)

کھیتے تھے چاند سے بچپن میں آقا اس لیے یہ سراپا نور تھے وہ تھا کھلونا نور کا  
چاند جھک جاتا جدھر انگلی اٹھاتے مہد میں کیا ہی چلتا تھا اشاروں پر کھلونا نور کا

**Khayltay Thhay Chaand Say Bachpan Mayn Aqaa Iss Liyay  
Yeh Saraapaa Noor Thhay Woh Thhaa Khilonaa Noor Kaa  
Chaand Jhuk Jaataa Jidhar Unglee Uthhaatay Mahd Mayn  
Kyaa Hee Chaltay Thhaa Ishaaron Par Khilonaa Noor Kaa**  
(*A'laa Hazrat*)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would play with moon in His childhood because,  
He is Complete Luminance [*Noor*] and that [moon] is for Him  
a Luminous toy

The moon moved where ever the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) raised His finger in the cradle,  
What a way it would move, on the signs [in His obedience] the toy of luminance [moon]

When the infidels of Makkah found out that, the effects of magic cannot be done on the objects in the sky, and since they considered it in their false assertion, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is a magician (*Ma'aazal Laah* I seek *Allaah's* protection). Therefore, one day they gathered and came in the auspicious presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and demanded the proof of Prophethood. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, what do you want? They said if you are honest then split the moon into two parts. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, look at the sky and pointed with his blessed finger towards the moon, so it split into two parts. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, stay witness! They said, Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) has done magic on our eyes and have closed them.

Almighty Allaah descended this sacred verse:

اِفْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ ۝ وَ  
اِنْ يَرَوْا آيَةً يُعْرِضُوا وَ يَقُولُوا سِحْرٌ  
مُسْتَسِيرٌ ۝ (القمر: ١، ٢)

The hour [Day of Judgement] came near, and the moon rent asunder and if these people see any sign [miracle] so they turn their faces away and say this is perpetual magic.  
(*Holy Qur'aan*, chapter *Al-Qamar*, verse 1-2)

Amidst the miracles of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) this is a marvelous miracle it is called "*Shaqquq Qamar*" [the splitting of moon]. This great miracle has been stated in sacred true Hadees by many Companions and the *Taabi'een* [Followers of the Companions]. (\*) Some *Muhaddiseen* [Narrators of the Ahaadees] *Mufasssireen* [Interpreters of *Qur'aan*] have claimed its succession

\* See *Bukhaari*; 3636 and *Muslim Chapters Alaamaat-e-Nabuwat*: 43-2800.

and everyone from the Ummah knows it. And amidst the Ummah from the *Salaf* [former] to the *Khalf* [descendants] it is so famous that to deny it is irreligiousness and is animosity against the intelligence and justice. In today's era, some evil-minded people as they deny so many other things they also deny this marvelous miracle, and say that if it would have happened like this then the whole world should have known about it. And it would be necessary that it is mentioned in the books of history. But they do not know that not mentioning of an incident in history, is not a cause of its denial. Many such incidents have occurred whose name or trace cannot even be found in History. And then the books of Ahaadees and Tafseer are filled with this incident. But what concern do they have with this?

Keep in mind when this incident took place, it was the time of night, so at that time some places will have day and some places will have mid-night. Then where the people would be awake, there also it is not necessary that everyone's eyes would be towards the sky because there was no announcement etc., made for it that the people would have especially paid attention at that time. In today's era of modern development, there are very vast and many arrangements for communication etc., when the lunar eclipse occurs, advance information is given but still millions of people have no information of lunar eclipse. So, at that time, there were not even so many ways of telecommunication etc., and then it was a matter of only a short while. But despite this, the people of Makkah asked the ones who were coming from journey, hence they verified it but illiterately they kept calling it magic. And it has also been stated that the cause of conversion to Islaam of the Mahaa Raajaa of India "Malabar" is also this marvelous event [miracle].

The true Believers have faith on this miracle, the ones in whose heart the faith [*Ieemaan*] is firm he will never do hesitation in believing it. Allaamah Iqbaal states:

پنجہ او پنجہ حق می شود ماہ از انگشت او شق می شود

### ***Panjah-e-Uoo Panjah-e-Haqq Mee Shawad Maah Az Angusht-e-Uoo Shaqq Mee Shawad***

Undoubtedly the Panjah [palm, hand] of the Holy Prophet is the Hand of Allaah  
With only one finger of His sacred hand the moon splits  
in two pieces

It is learned that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also has the Power of Sway on the World of Heavenly objects as well.

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrated that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَّاوَلْتُ مِنْهَا عُنُقُودًا  
وَلَوْ أَخَذْتُهَا لَأَكَلْتُ مِنْهُ مَا بَقِيََتِ  
الدُّنْيَا (بخاری شریف: ۵۱۹۷)

That I saw the Paradise while in the state of Salaah [*Namaaz*], and I caught a bunch of fruit. If I would have broken that bunch, then you would have kept eating from it till the world exists.

(*Bukhaari Shareef: 5197*)

Hazrat Anas (*Allaah be pleased with him*) narrates that a utensil of water was brought to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ الْمَاءُ يَنْبَعُ  
مِنْ بَيْنِ أَصَابِعِهِ فَتَوَصَّأَ الْقَوْمُ قَالَ  
تَتَادَعُ قُلْتُ لِأَنِّي كَمْ كُنْتُمْ؟ قَالَ  
ثَلَاثَ مِائَةٍ  
(بخاری شریف: ۳۵۷۲، مسلم شریف: ۵۹۳۳)

So the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his sacred hand in this utensil, then the springs of water started flowing from His fingers by which all the people did ablution. Hazrat Qataadah says, that I asked Anas how many people were you? He replied, three hundred [300].

(*Bukhaari Shareef: 3572, Muslim Shareef: 5943*)



Hazrat Abdul Laah Bin Mas'ood (*Allaah be pleased with him*) narrates that we considered miracles a cause of blessing. After saying this, he said that we were on a journey with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the water finished. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was informed. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, find the remaining water no matter how less it might be.

فَجَاؤُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ فَأَدْخَلَ  
يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ حَتَّى عَلَى الطُّهُورِ  
الْبَارِكِ وَالْبَرَكَةُ مِنَ اللَّهِ فَلَقَدْ رَأَيْتُ  
الْبَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَقَدْ كُنَّا نَسْبَعُ  
تَسْبِيحِ الطَّعَامِ وَهُوَ يُوَكِّلُ

(بخاری شریف: ۳۵۷۹)

Therefore, in a utensil a small amount of water was presented. He placed his sacred hand into it and said, come, do ablution, drink, this is blessed, pure and clean water from Allaah. Hence, without any doubt I saw that from His (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred fingers springs of water were flowing and when we would eat food while being in front of Him (*Sallal Laahu 'Alaiehi Wa Sallam*), we would hear the voice of Glorification [Praising of Allaah] from the food.

(Bukhaari Shareef: 3579)

Hazrat Abu Amar Ansaari (*Allaah be pleased with him*) narrates:

That during a holy war we were with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). One day we felt very thirsty. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked for a bucket of water, and kept it in front of Himself. He poured some water in it and rinsed his mouth in it and read whatever words Allaah liked.

ثُمَّ أَدْخَلَ خِصْرَهُ فِيهَا فَأَقْسَمَ بِاللَّهِ لَقَدْ  
رَأَيْتُ أَصَابِعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ تَتَفَجَّرُ بَيْنَا بَيْنَ الْبَاءِ ثُمَّ أَمَرَ

Then He (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his small finger in it. Oath by Allaah, I saw that springs of water started from all His (*Sallal Laahu 'Alaiehi Wa Sallam*) fingers. Then

النَّاسَ فَشَرِبُوا وَ سَقَوْا وَ مَلَأُوا قَرَبَهُمْ  
وَ أَدَاوِيَهُمْ فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ حَتَّى يَدَتْ تَوَاجِدُهُ ثُمَّ قَالَ  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ لَا يَلْقَى اللَّهُ بِهِمَا أَحَدٌ  
يَوْمَ الْقِيَامَةِ إِلَّا دَخَلَ الْجَنَّةَ (ابو نعيم،  
ج ۱، ص ۴۱۹، خصائص كبرى، ج ۲، ص ۴۳،  
سبل الهدى، ج ۹، ص ۵۰)

He (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered the people, so by following his order, the people drank alot of water, and also watered their animals, and filled their leather bags and buckets. By seeing this He (*Sallal Laahu 'Alaiehi Wa Sallam*) smiled, until his sacred teeth became visible and then said, I bear witness that there is No One, Worthy of Worship except Allaah and Muhammad is His slave and Prophet. Whoever will meet Allaah on the Day of Judgement with these two things, he will surely enter the Paradise.

(Abuu Nu'aiem, vol-1, pg. 419, Khasaa-is-e-Kubraa, vol-2, pg. 43, Subulal Huda, vol-9, pg. 450)

In the jungles of Arab where water is not available until far ends, what a time of worry it would be at that moment, when the whole army of Islaam would be thirsty. In such a situation, the flowing of springs of perfumed water from the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would be a cause of how much happiness and joy. And what value would be of these sacred hands in front of the respected Companions. And they must be viewing these sacred hands with what love and respect. The smiling of that time was somewhat like this, which has been interpreted in this verse,

جس کی تسکین سے روتے ہوئے ہنس پڑے اس تبسم کی عادت پہ لاکھوں سلام

**Jis Kee Taskeen Say Rotay Huway Hañss Parayñ  
Uss Tabassum Kee Aadat Peh Laakhoñ Salaam**

(A'laa Hazrat)

By the solace of whom the crying ones started smiling  
Countless salutations be on the habit of that beautiful smile

The witnessing that was given after this incident, by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that Allaah is only Worthy of worship and he [himself] is the Prophet. As if, from this the purpose to manifest, that Allaah is All-Powering on Everything and the hands on whom His [Allaah's] Divine Powers are manifested, he [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] is the manifestation of His [Allaah's] Powers and is the evidence of the truthfulness of His [Allaah's] claims.

Hazrat Jaabir (Allaah be pleased with him) narrates, that in Hudaiebiyah people were very worried with immense severity of thirst. They came in the holy-court of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said Huzoor, we do not have water from which we would drink and do ablution [wuzu], beside this water which is present near you in the pot, equal to the small round metal pot.

فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ  
فِي الرُّكُوتِ فَجَعَلَ الْمَاءُ يَفُورُ بَيْنَ  
أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ قَالَ فَشَرِبْنَا وَ  
تَوَضَّأْنَا قَبِيلَ لَجَابِرٍ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا  
مِائَةَ أَلْفٍ لَكَفَانَا كُنَّا خَمْسَ عَشْرَةَ  
مِائَةً (بخاری شریف: ۳۵۷۶، سل الہدی،  
۹ ج، ص ۴۴۸، البدایہ والنہایہ، ۶ ج،  
ص ۱۰۵)

Hence, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his powerful Divine hand in the same pot [which was beside him], so fountains of water started flowing from his blessed fingers. All the respected Companions drank, and did ablution. Hazrat Jaabir was asked that how many people drank and did ablution? He replied that even if we would have also been one lakh then that water was sufficient for us but at that time we were fifteen hundred [1500] who drank and did ablution.

(Bukhaari Shareef: 3576, Subulal Huda, vol-9, pg. 448, Al Bidaayah Wan Nihaayah, vol-6, pg. 105)

نور کے چشمے لہرائیں دریا بہیں انگلیوں کی کرامت پہ لاکھوں سلام

Noor Kay Chashmay Lehraa'eñ Daryaa Bahayñ  
Ungliyoñ Kee Karaamat Peh Laakhoñ Salaam

Fountains of luminance [Noor] raised in waves, and rivers  
flow out  
Hundreds and thousands of blessings be on the miracle  
of the fingers

This is that Ahaadees of Bukhaari and Muslim which cannot be denied by any Muslim. See in these Ahaadees, it is nowhere mentioned that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prayed O Allaah, You produce water from my fingers and flourish everyone. Instead He kept the hand in the pot and said that come, do ablution and drink, this is blessed pure and clean water. Which water, the one that was extinct until now, and have now come into existence from the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Even though there was no fountain of water within His blessed body which was opened to flow and that also so much that hundreds of people thrived from it.

Can this be said at this point, that those who narrate such Ahaadees and those who believed in such Ahaadees are *Mushrik* [polytheists]? Because with this *Shirk-fit-Takhleeq* [Shirk in Creating] is incumbent. Saying like this would be extreme disrespect and insolence because if such thoughts were polytheistic then it was the obligation of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that by supplicating for the abundance of water he would have saved the people from the doubt of Polytheism. These kind of attacks and verdicts of polytheism and innovation is not on the respected scholars rather they are indirectly at the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). (Ma'aazal Laah) [I seek Allaah's protection]

The reality is, the water that was produced by Powers of Sway [Tasarruf] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it was constantly not his *Tasarruf*, rather it is the faith and belief of every Muslim that *Tasarruf* and Power is Bestowed from Allaah to him. Polytheism [Shirk] would be mandatory at that time, when He (Sallal Laahu 'Alaiehi Wa Sallam) or other Prophets and Friends of Allaah are believed to be permanently by themselves All-in Authority. Meaning the belief would be, even if Allaah wants to stop their *Tasarruf* [Power of Sway] then He would not be able to do it. Since

the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had clarified this on numerous occasions that all the Powers of Allaah are His [Allaah's] personal powers, and others have been given by Him, so now this was not needed that by praying [doing du'aa] make the Muslims realise that our powers are not constant.

Hazrat Ziyaad Bin Haaris As-Sudaaee (Allaah be pleased with him) narrates:

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) once during a journey went to ease himself before dawn. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came back he said to me, do you have water? I replied that it is very little which will not be sufficient for you. He said, pour this in a pot and bring it. He says, I brought it.

فَوَضَعَ كَفَّهُ فِي الْمَاءِ فَرَأَيْتُ يَبْنَ إِصْبَعَيْنِ  
مِنْ أَصَابِعِهِ عَيْنًا تَفُورُ فَقَالَ نَادِ فِي  
أَصْحَابِي مَنْ كَانَ لَهُ حَاجَةٌ فِي الْمَاءِ  
فَنَادَيْتُ فِيهِمْ فَأَخَذَ مَنْ أَرَادَ مِنْهُمْ  
فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ لَنَا بَيْرًا إِذَا كَانَ  
الشِّتَاءُ وَسَعْنَا مَاءَهَا وَاجْتَبَعْنَا عَلَيْهَا  
وَإِذَا كَانَ الصَّيْفُ قَلَّ مَاءُهَا فَتَفَرَّقْنَا  
عَلَى مِيَاهٍ حَوْلَنَا وَقَدْ أَسْلَبْنَا وَكُلُّ مَنْ  
حَوْلَنَا لَنَا عَدُوٌّ فَأَدْعُ اللَّهَ لَنَا فِي بَيْرِنَا أَنْ  
يَسْعَنَا مَاءُهَا فَتَجْتَبِعُ عَلَيْهَا وَلَا  
تَتَفَرَّقُ فِدَعَا بِسَبْعِ حَصِيَّاتٍ فَعَرَكَهُنَّ  
فِي يَدِهِ دَعَا فِيهِنَّ ثُمَّ قَالَ اذْهَبُوا بِهِذِهِ  
الْحَصِيَّاتِ فَإِذَا أَتَيْتُمُ الْبَيْرَ فَأَلْقُوا

So the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his sacred hand in the pot. I saw from the middle of his two fingers the springs started flowing. So, he said, call it out amidst the people whoever has the need of water, he may come. I called out, therefore; many people took from this water. After seeing this, I said, Yaa Rasoolal Laah, [O Prophet of Allaah (Sallal Laahu 'Alaieka Wa Sallam)] there is a well in our tribe, in the weather of winter its water is sufficient for all of us but when the weather of summer comes then its water becomes much less. So, we disperse and go where we find water, now that we have become Muslims thus, the tribes of the surrounding have become our enemies. Please pray for us, that the water of our well would become sufficient for us and

وَاحِدَةً وَاحِدَةً وَادْكُرُوا اسْمَ اللَّهِ قَالَ  
الْصَّدَاقُ فَقَعَلْنَا مَا قَالَ لَنَا فَمَا  
اسْتَطَعْنَا أَنْ نَنْظُرَ إِلَى قَعْرِهَا يَغْنِي الْبَيْرُ  
(بَيْهَقِي، ج ٢، ص ١٢٦، ابونعيم: ٣٢١، خصائص  
كبرى، ج ٢، ص ٣١، طبراني: ٥٢٨٥، سبل  
الهدى والرشاد، ج ٩، ص ٨٥٤)

we would remain together in one place and it would not be necessary to scatter. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for seven pebbles, and took them in his hands and prayed. Then He said, take these pebbles when you reach this well, by taking the name of Allaah drop one by one in it. He says, when these pebbles were dropped in to it, then so much water came in to this well that all of us could not see its bottom.

(Baiehaqee, vol-4, pg. 126, Abuu Nu'aiem: 321, Khasaa'is-e-Kubraa, vol-2, pg. 41, Tibraani: 5285, Subulal Huda, vol-9, pg. 457)

In this Hadees which is stated, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rubbed the pebbles in his hand and ordered to put them in the well and a lot of water increased by it. It is clear from this that the purpose was to transfer the effects of the sacred hand in the well. So, this was the solution done for it, that the pebbles were made effective by the sacred hands and that effect reached the well and the water immediately increased. Apparently there was no effect of the sacred hand in the pebbles but meaningfully it was so much, that the water of this well increased more than the limits.

Hence by this the Authority and Power of Sway of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is proven, that whichever thing He intended it came into existence. When these people saw the effects of the sacred hands that the water flows from it so, they requested to increase the water of their well. It was excusable at that time for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to go there personally and also did not consider it appropriate to discard this request therefore, transferred the effects of the sacred hands through the pebbles.

Hazrat Irbaaz Bin Saariyah (*Allaah be pleased with him*) narrates that during the Holywar of Tabook, one night the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to Hazrat Bilaal (*Allaah be pleased with him*) that O Bilaal, do you have anything to eat? Hazrat Bilaal (*Allaah be pleased with him*) replied, Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Oath by your Rabb, we are sitting after emptying our food boxes. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, look carefully, and shake your food boxes maybe something will come out. Everyone emptied their lunch boxes so total seven dates were found. He (*Sallal Laahu 'Alaiehi Wa Sallam*) kept them in a bigger bowl.

ثُمَّ وَضَعَ يَدَهُ عَلَى الشَّبَرَاتِ وَقَالَ كُمُوا بِسْمِ اللَّهِ أَعْدُفًا كُلْنَا ثَلَاثَةَ أَنْفُسٍ فَأَخْصَيْتُ أَرْبَعًا وَخَمْسِينَ تَبَرُّةً أَعَدَّهَا عَدًّا وَتَوَاهَفَ يَدِي الْأُخْرَى وَصَاحِبَايَ يَصْنَعَانِ كَذَلِكَ فَشَبِعْنَا وَرَفَعْنَا أَيْدِينَا فَإِذَا الشَّبَرَاتُ السَّبْعُ كَمَا هِيَ فَقَالَ يَا بِلَالُ ارْفَعْهَا فَإِنَّهُ لَا يَأْكُلُ مِنْهَا أَحَدٌ إِلَّا تَهَلَّ مِنْهَا شَبْعٌ فَلَمَّا كَانَ مِنَ الْغَدِ دَعَى بِلَالًا بِالشَّبَرَاتِ فَوَضَعَ يَدَهُ عَلَيْهِنَّ ثُمَّ قَالَ كُمُوا بِسْمِ اللَّهِ فَأَكَلْنَا حَتَّى شَبِعْنَا وَأَنَا الْعَشْرَةُ رَفَعْنَا أَيْدِينَا وَإِذَا الشَّبَرَاتُ كَمَا هِيَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنِّي أَسْتَحْيِي مِنْ رَبِّي لَأَكَلْنَا مِنْ هَذِهِ الشَّبَرَاتِ حَتَّى نَرُدَّ الْبَدِينَةَ عَنْ أَخِرِنَا وَأَعْطَاهُنَّ غَلَامًا قَوْلًا وَهُوَ يُنَوِّكُهُنَّ (ابو

نعيم: ٣٣٩، ابن عساكر، ج ٢٠، ص ١٨٩، خصائص كبرى، ج ١، ص ٢٤٢، سبل الهدى والرشاد، ج ٩، ص ٤١٤، البداية والنهاية، ج ٦، ص ١٢٩

again placed his sacred hand and said, *Bismil Laah* eat with the Name of Allaah. Now we were ten people, everyone filled themselves. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took his sacred hand off, the dates present were seven as it is. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O Bilaal, if I did not feel abashed and shy from Allaah so until reaching Madinah we would have eaten from these seven dates then he bestowed them to a boy. He went away eating them.

(Abuu Nu'aieem: 449, Ibne Asaakir, vol-40, pg. 189, Khasaais-e-Kubraa, vol-1, pg. 274, Subulal Huda War Rashaad, vol-9, pg. 471, AlBidaayah Wan-Nihaayah, vol-6, pg.129)

It is clear from this sacred Hadees that *Faqr* [indigence] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was by choice, because he had this authority that he may do as much increase in these seven dates but by doing modesty from Almighty Allaah he gave away those dates. And gave preference to not collecting provision and worldly material things. This is obvious that these seven dates had no specialty. In whichever dates the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have placed his sacred hand they would have been blessed. Verily, Almighty Allaah had bestowed authorities to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and whenever he wanted he would utilize them.

In fact, the loving secrets, privacy and speciality that is present between the Almighty Allaah and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it is not possible that the intellect can understand it.

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates:



That in a holy-war the troops of Islaam had nothing left for eating. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked me, what do you have? I said, there are some dates in the food box. He (Sallal Laahu 'Alaiehi Wa Sallam) said, bring them. I presented them, which were total twenty-one [21]. He (Sallal Laahu 'Alaiehi Wa Sallam) placed his sacred hand on them and did supplication.

ثُمَّ قَالَ اِذْعُ عَشْرَةَ فَدَعَوْتُ عَشْرَةَ فَأَكَلُوا  
حَتَّى شَبِعُوا ثُمَّ كَذَلِكَ حَتَّى أَكَلَ الْجَيْشُ  
كُلَّهُ وَبَقِيَ مِنْ تَبَرِ الْبِرِّ قَالَ يَا أَبَا  
هُرَيْرَةَ إِذَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا  
فَادْخُلْ يَدَكَ فِيهِ وَلَا تَكْفُهُ فَأَكَلْتُ مِنْهُ  
حَيَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ  
بَكَرٍ وَعَمْرَوْ عُثْمَانُ فَلَبَّا قَتِلَ عُثْمَانُ  
اتَّهَبَ مَا فِي بَيْتِي فَاتَّهَبَ الْبِرُّ أَلَا  
أُخْبِرُكُمْ كَمْ أَكَلْتُ مِنْهُ أَكْثَرَ مِنْ مَائَةِ  
وَسَقٍ وَأَخَذْتُ مِنْهُ خَمْسِينَ وَسَقًا فِي  
سَبِيلِ اللَّهِ (بيهقي، الويعيم: ٣٣٢، خصائص  
كبرى، ج ٢، ص ٥١، سبل الهدى، ج ٩،  
ص ٤١، مدارج النبوة، ج ١، ص ١٨٩، البداية  
والنهاية، ج ٦، ص ١٢٨)

Then said, call ten people. I called them. They came fully ate and left. Then again ordered to call ten [10] people, they also ate and went away. Similarly, ten people would come, eat fully and get up until the whole troop ate and those which were left the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Abu Huraierah, keep them in your food box and when you desire put your hand in it and take out of them. But do not turn the vessel upside down. Hazrat Abu Huraierah says, that in the era of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), Hazrat Abu Bakr Siddeeq and Hazrat Umar-e-Faarooq until the period of the Caliphate of Hazrat Usmaan-e-Ghani (Allaah be pleased with them) I ate from these dates and kept spending from it. Approximately fifty [50] Wasaq \* he gave away in the Way of Allaah (Fi Sabeelil Laah). And more than two hundred [200] wasaq I ate myself. When Usmaan-e-Ghani was martyred that food box was stolen from my house.

\*Note: Wasaq is equal to 60 Saa'a and Saa'a is equivalent to 4 Sayr 7 Chhataank.  
(Bahaar-e-Sharee'at)

(Baiehaqee, Abuu Nu'aiem: 342, Khasaais-e-Kubraa, vol-2, pg. 51, Subulal Huda, vol-9, pg. 471, Madaarijun Nubuwwat, vol-1, pg. 189, Al Bidaayah wan Nihaayah, vol-6, pg. 128)

The fulfilling of the Islaamic troops by only eating twenty-one [21] dates and using approximately several thousand kilograms [65550 kg] \*\* dates is only possible through the Divine Power of Almighty Allaah. Whichever thing He wants by Bestowing blessing in it He increases it. And in whichever He does not want He does not bestow blessings. Rather He decreases the more to less.

Look at the tree of Bargad [Banyan tree] how big it is. The seed from which it is grown how small it is, that seed which is hardly bigger than the size of a poppy seed [Khash-khash]. What a huge tree is grown from it that if it is weighted, it would be more than thousands of tons and if its physical appearance is seen then thousands of people can sit under its shade. This growth is an exhibition of what is Divine powers, actually here also, is that same blessing [of increasing].

If it is said that the help of the tree is done by the soil, from which it grows then the answer is, there is no doubt in this, when Almighty Allaah bestows blessing then there is definitely internal help. But to say this about a tree is without a reason that the soil is included in its body and grows it because we see its roots are rooted in the ground and the ground stays in its own condition. If the components of the soil are used in the growth of the tree, then the more the tree grows, the same amount of hole would be near its roots even though it is not like this. Anyhow this will not be ever proven, that all the parts of the tree are only soil. There is no doubt in this that the essence of soil is included in this but by this it cannot be proven that it is only complete essence, and the blessing of Allaah has nothing to do with it.

\*\* According to international measurement: 1 Wasaq = 85 kg, other details: 1 Saa'a = 4.385 kg, 60 Saa'a = 263.1 kg, if we count 4 sayr 7 Chhataank from international measurement = 4.37 kg = 1 Saa'a. Therefore, 60 Saa'a = 262.2 kg .....Hence 262.2 X 250 = 65550 kg. [Translator]

Hazrat Suhaieb (*Allaah be pleased with him*) narrates:

صَنَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَأَتَيْتُهُ وَهُوَ نَفَرٌ مِنْ أَصْحَابِهِ فَقَبْتُ حَيَاءً لَهُ فَلَبَّا نَظَرَ إِلَيَّ أَوْ مَأْتُ إِلَيْهِ فَقَالَ وَهَلَاءِ قُلْتُ لَا فَسَكَتَ وَقَبْتُ مَكَانٍ فَلَبَّا نَظَرَ إِلَيَّ أَوْ مَأْتُ إِلَيْهِ فَقَالَ وَهَلَاءِ مَرَّتَيْنِ أَوْ ثَلَاثًا فَقُلْتُ نَعَمْ وَإِنَّا كَانَتْ شَيْءٌ يَسِيرٌ صَنَعْتُهُ لَكَ فَأَكَلُوا وَفَضَلَ مِنْهُمْ (ابو نعيم، خصائص كبرى، ص ٢، ص ٩٩، سبل الهدى، ج ٩، ص ٤٨)

I cooked little food for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and went in his auspicious presence to invite him. Then He (Sallal Laahu 'Alaiehi Wa Sallam) was sitting with a group of the sacred Companions. Due to embarrassment, I could not say anything and stood silently. He (Sallal Laahu 'Alaiehi Wa Sallam) looked at me. I signaled to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to come for eating food. He (Sallal Laahu 'Alaiehi Wa Sallam) said, and these people? I said No! The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became silent. And I kept standing in the same place. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) glanced towards me. I again said with signal the same way. He (Sallal Laahu 'Alaiehi Wa Sallam) said, these people? I said no! In the reply of the second or third time I said, well, meaning bring them along also and also said this with it that the food is only little bit for you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came along with all the companions, they all ate well and the food was left as well.

(Abuu Nu'aim, Khasaais-e-Kubraa, pg. 2, 49, Subulal Huda, vol-9, pg. 478)

Hazrat Suhaieb's repeated request to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to come by yourself and the repeated refusal of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that until all the Companions will not come along he would not go, it is a pleasantly strange incident.

The insistence of Hazrat Suhaieb was also correct because he knew that the food is for one person. Moreover, the insistence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) against it was due to this, that how will you feed all of them from your house, they are actually my devotees. I will feed them. In which you will have no concern. Therefore, this is how it happened, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) fed them until they were satisfied. Until the food was left-over and the host was also well-praised [acknowledged for his hospitality]. Even though it is not desired by high-minded in nature to go and eat as a devotee in anyone's house. But if such devotedness is attained then even the high-minded will also not dislike it.

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not like going to a poor companion without his devotees then how will the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) accept of going alone on the Blessed mat of Almighty Allaah who is the *Ghaniyy-e-Mutlaq* [The Ultimate Bestower of Riches]. We have strong hopes in the grace and mercy of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that he will also keep us along in the court of the Almighty Allaah.

But remember it is also not easy to be a devotee. It cannot be sufficient to only say it with the tongue until you do not have heartiest devotion, love and association.

One more thing is also learned that all the actions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) cannot be Sunnah [traditions] because such incidents were amidst the exclusive specialties of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Some spiritual dignitaries of nowadays, when they go to eat in someone's house, they often also take along the devotees, by which there is misery for the host therefore; the spiritual dignitaries and devotees should definitely pay attention to this.

Hazrat Anas (*Allaah be pleased with him*) narrates:

That one day Hazrat Abu Talhah (*Allaah be pleased with him*) came to his wife Umme Sulaime and said, today I heard the voice of the

Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) which due to hunger, sounded weak, do you have anything to eat? She said yes. And took a few pieces of bread of barley flour and asked me to call the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Hazrat Anas (Allaah be pleased with him) says:

ثُمَّ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرْسَلَكَ أَبُو طَلْحَةَ قُلْتُ نَعَمْ فَقَالَ لِمَنْ مَعَهُ قُومُوا فَجِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ لَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ قَالَتْ اللَّهُ وَرَسُولُهُ أَعْلَمُ فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلْ لِي مَا عِنْدَكَ يَا أُمَّ سُلَيْمٍ قَالَتْ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ فُقْتُ وَ عَصَرْتُ عَلَيْهِ عُمَّةٌ لَهَا فَأَدَمْتُهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَإِذِنْ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَإِذِنْ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَ شَبِعُوا وَالْقَوْمُ سَبْعُونَ رَجُلًا أَوْ ثَمَانُونَ ثُمَّ أَكَلَ رَسُولُ اللَّهِ صَلَّى

Then I came in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He said, did Abu Talhah send you? I said yes. He (Sallal Laahu 'Alaiehi Wa Sallam) asked all the Companions sitting with him to get up. I came forward and informed Abu Talhah that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is coming along with his companions. After hearing, this he told his wife Umme Sulaiem that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and many other people are coming with him and we do not have so much food that we would be able to feed all of them. His wife said, Allaah and His Prophet are well aware of our condition. Thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came there and said Umme Sulaiem, bring what you have! She came with some of her bread in the auspicious presence. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered to divide it into pieces and to squeeze some clarified butter [ghee] over them. After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) recited whatever Allaah

اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُ الْبَيْتِ وَأَفْضَلُوا مَا بَدَغَ جِيرَانُهُمْ (بخاری: ۵۳۷۸، مسلم: ۵۳۱۶، خصائص کبریٰ، ج ۲، ص ۴۶، البدایہ والنہایہ، ج ۶، ص ۱۱۵)

Kareem wanted over the bread. Then ordered to call ten [10] people. They came, and went away after being fully satisfied. Then again ordered to invite ten [10] people. They also came and went out after filling their stomach. Then again ordered to call ten [10] people. They also came and went out after being satisfied very well. Until all the companions who were seventy to eighty [70 to 80] all of them went by satisfying their stomachs. After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and all the family members ate, even after that the food was left-over, which was distributed amidst the neighbours.

(Bukhaari: 5378, Muslim: 5316, Khasaais-e-Kubraa, vol-2, pg. 46, Al Bidaayah Wan-Nihaayah, vol-6, pg.115)

See, just by these few pieces of bread the stomach of so many people had filled, this is what a remarkable thing. Subhaanal Laah these were the Powers of sway and blessings of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

رب ہے معطی یہ ہیں قاسم رزق اس کا ہے کھلاتے یہ ہیں

**Rabb Hai Mu'tee Yeh Hayn Qasim  
Rizq Uss Kaa Hai Khilaatay Yeh Hayn**

(A'laa Hazrat)

Allaah is the Ultimate Provider of resources, and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the distributor, The nourishment is Allaah's, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) nourishes

It is possible that someone may have doubt, that when the respected Companions viewed the Powers of Sway [Tasarruft] by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) all the time, then why did Hazrat Abu Talhah (Allaah be pleased with him) became worried. The answer to this is, his being worried is due to being, a human. Or he did not pay attention at that time, this cannot be thought by this that he had any doubt in the expressive Tasarruf [Power of Sway] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

See what condition surfaced on the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) during the Holy-war of Badr, due to the abundance and might of the infidels. Even though Hazrat Siddeeq-e-Akbar comforted him. It is not proven to be compulsory by this, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had any suspicion in the execution of the Promise of Almighty Allaah. (Na'oozu Bil Laahi Min Zaalik), We Seek Allaah's refuge in such matter).

It is also proven from here, that the sacred companions were convinced of the Knowledge of the Unseen of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and instead of saying Allaahu A'lam [Allaah knows the Utmost] they had no hesitation in saying Allaahu Wa Rasooluhu A'lam [Allaah and His Prophet knows the Utmost] therefore, several Companions had this manner that they would call it Allaahu Wa Rasooluhu A'lam [Allaah and His Prophet knows the Utmost] (As it is stated in the Ahaadees). And the people of this era says, that by saying that Allaah and His Prophet knows best polytheism [Shirk] is enforced. (Ma'aazal Laah, We seek Allaah's protection). Therefore, their belief is, that Only Allaah knows, what does the Prophet know.

(Taqweeyatul-Ilemaan pg. 84)

Hazrat Ka'ab Bin Maalik (Allaah be pleased with him) narrates that Hazrat Jaabir Bin Abdul Laah (Allaah be pleased with him) came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so, he found his face changed. By seeing this he immediately went to his house and said to his wife, I have seen the face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) changed. It is my doubt that it is like this due to hunger, do you have anything to eat? The

wife replied that Oath by Allaah, there is nothing beside this goat and some remaining flour. He immediately slaughtered the goat and said, that quickly prepare the meat and bread [roti]. When the food was ready, he poured it into a big pot and came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and presented the food.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَا جَابِرُ اجْمَعْ لِي قَوْمَكَ! فَاتَيْتُهُ بِهِمْ  
فَقَالَ ادْخُلْهُمْ عَلَى إِرْسَالٍ فَكَانُوا  
يَأْكُلُونَ فَإِذَا شَبِعَ قَوْمٌ خَرَجُوا وَدَخَلَ  
آخَرُونَ حَتَّى أَكَلُوا جَمِيعًا وَفَضَلَ فِي  
الْجَفَنَةِ شَيْءٌ مَا كَانَ فِيهَا وَكَانَ رَسُولُ  
اللَّهِ ﷺ يَقُولُ لَهُمْ كُلُّوا وَلَا تَكْسِرُوا  
عَظْمًا ثُمَّ إِنَّهُ جَمَعَ الْعِظَامَ فِي وَسْطِ  
الْجَفَنَةِ فَوَضَعَ يَدَهُ عَلَيْهَا ثُمَّ تَكَلَّمَ  
بِكَلَامٍ فَإِذَا لَمْ أَسْمَعْهُ فَإِنَّ الشَّاةَ قَدْ  
قَامَتْ تَنْفُضُ أُذُنَيْهَا أَمْرًا فَقَالَتْ مَا  
هَذِهِ؟ قُلْتُ هَذِهِ وَاللَّهِ شَاتُنَا الَّتِي  
ذَبَحْنَا هَادَى اللَّهِ فَأَحْيَا هَانَا قَالَتْ  
أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ

(بہیقی دلائل نبوت، ص ۵۴۳، ابونعیم: ۵۶۰،  
خصائص کبریٰ، ج ۱، ص ۶۷، زرقانی علی  
المواہب، ج ۵، ص ۱۸۴، سل الہدی والرشاد،  
ج ۱۰، ص ۱۴)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Jaabir, gather your nation. Thus, I collected them and came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He said, send them to me by making small groups. In this way, they started eating. When one group would eat and be filled then it would go away and the other would come until all of them ate. And in the pot it remained the same way as it was before everyone had started eating. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, eat and do not break the bone. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) collected the bones in the middle of the pot and placed his sacred hand on all of them and read something, which I did not hear, suddenly that goat by shaking her ears stood up. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to me, take your goat away. I took the goat to my wife. She said, what is this? I said, Oath by Allaah, this is our same goat which we had slaughtered. By the supplication of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Allaah has made it alive.



After hearing this, his wife said, I bear witness that undoubtedly, He (Sallal Laahu 'Alaiehi Wa Sallam) is the Prophet of Allaah.

(Baiehaqee Dalaa'ilun Nubuwwat, pg. 543, Abuu Nu'aieem: 560, Khasaais-e-Kubraa, vol-1, pg. 67, Zarqaani Alal Mawaahib, vol-5, pg. 184, Subulal Huda War Rashaad, vol-10, pg. 14)

Wise-man of Allaah [Aarif-e-Rabbaani], Lover of the Beloved Prophet of Allaah [Aashiq-e-Mahboob-e-Subhaani] Hazrat Maulana Abdur Rahmaan Jaami (Allaah have mercy on him) said, when Hazrat Jaabir slaughtered the goat at that time two of his small sons were also present there, who saw the goat being slaughtered with their own eyes. When Hazrat Jaabir went away then both of them took the knife and went on to the roof.

پسر بزرگ مرخوردراگفت بیاتابونمایم که پدرم این بره را چگونہ بکشد بچہ خورد را بہ بست و کار دہر حلق او بر اند و بنادانی ویرا بکشد کرد۔ و سر برادر را برادر برداشت عیال چوں آنرا بدید از پس بدو بدید پسر برسد و بر بام گر بخت مادر بر اثر و می آمد از بیم مادر آن پسر دیگر نیز از بام بیفتاد و ہلاک شد آن زن فزع نکرد و گفت اگر بنالم و فریاد کنم خاطر پیغمبر صلی اللہ علیہ وسلم ملول شد صبر کرد و جزع نہ کرد و ہر دو فرزند آنرا بخانہ برد و بگیم ہر دو پوشید و کسے را از انحال خبر نکرد و روئے خود تازہ داشت ولیکن بدل

The elder son said to his younger brother, come I will also do with you the same way as our father did with the goat. The elder one tied the younger one, and used the knife to slit the throat of his brother and innocently slaughtered him. Separated his head and picked it up. When the wife of Hazrat Jaabir saw this she ran behind him, and due to her fear, he fell from the roof and died. Hazrat Jaabir's wife did not yell and scream and did hue and cry, so that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would not be worried and sadden [and the meal would not be unpleasant]. With immense patience and stability, she brought both the sons inside and covered them. And did not even inform anyone about

خوئیں مینالید تا برہ را بریاں کرد و جابر را از حال فرزندان خبرے نہ داد چوں برہ را بیاورد دو در پیش رسول اللہ صلی اللہ علیہ وسلم نہاد جبریل امین بیامد و گفت یا محمد خدائے تعالیٰ می فرماید کہ جابر را بگوئی تا فرزندان خود را بیاورد تا با تو طعام خورند، رسول اللہ صلی اللہ علیہ وسلم جابر را گفت فرزندان را بیاور جابر بروں آمد و عیال را پرسید کہ فرزندان کجا اند؟ عیال او گفت مہتر را صلی اللہ علیہ وسلم بگوئی کہ غائب اند۔ رسول اللہ صلی اللہ علیہ وسلم گفت فرمان خدائے تعالیٰ است تا ایشان را حاضر کنی! جابر بروں آمد و عیال خود را گفت کہ از خدائے تعالیٰ فرمان آمد کہ زود ایشان را بخواں! آں ضعیفہ گریاں شد و گفت اے جابر نمی آرم! جابر گفت چہ افتادہ است ترا ہر دو پسر را بجابر نمود و بگیم از ایشان برداشت۔ جابر ہر دو پسر را دید مردہ گریاں شد کہ از حال ایشان بے خبر بود۔ پس ہر دو بیامدند و در پائے رسول اللہ صلی اللہ علیہ وسلم افتادند و خروش از خانہ برآمد خدائے تعالیٰ جبریل علیہ السلام را فرستاد کہ خدائے رب العزت می فرماید کہ اے محمد بر سر ایشان رود از تو دعا کردن و از ما

their condition, even she did not tell Hazrat Jaabir. Even though the heart was bleeding tears of blood with grief but beside this she kept her face fresh and pleasant and cooked the food etc. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came and the food was presented in front of him. At that moment Jibraa'eel-e-Ameen came and said, O Muhammad (Sallal Laahu 'Alaiehi Wa Sallam), Allaah says, to tell Jaabir to bring his own sons, so that they may also receive the auspiciousness of having food with you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) told Hazrat Jaabir, to bring his sons. He immediately came out and asked his wife where are the sons? She said, say in the holy presence of the beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they are not present. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, the Order of Almighty Allaah has come to call them immediately! The grief stricken wife started crying, and said O Jaabir, now I cannot bring them. Hazrat Jaabir said, why what is the matter? Why do you cry? The wife took him inside and told him the whole event and showed the boys after removing the cloth, so he also started crying because he was unaware of this situation. Hence Hazrat Jaabir brought both the boys and placed them at the feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). At that time wailing

زنده گردانیدن رسول الله صلى الله عليه وسلم  
برخاست و بر سر ایشان آمد و دعا کرد و هر دو  
فرزندان جابر رضی اللہ عنہما فی الحال زنده شدند  
بفرمان خدای تعالی (مدارج النبوت، ج ۱،  
ص ۱۸۵، ج ۱، ص ۱۹۹ و شواهد النبوت للجلی،  
ص ۸۳، ۸۴)

voices of crying started coming from the house. Almighty Allaah sent Jibraa'eel-e-Ameen (*Salutations on him*) and said O Jibraa'eel, say to my Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) the Most Prestigious Creator Allaah says, O Beloved Prophet, you supplicate I will make them alive. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) prayed, with the Order of Allaah they became alive at the same moment.

(Madaarijun Nubuwwat, vol-1, pg. 185, vol-1, pg. 199, Shawaahidun Nubuwwat of Jaami, pg. 83, 84)

Those people who consider themselves very sensible they do not believe in such things. In fact, they do not have faith in the Powers of Allaah. If they would believe that Almighty Allaah is All-Powering over everything, then they would never say the revival of the dead is against the intellect and against the habit. On the contrary to this, those who have absolute belief in the Powers of Allaah and the Prophet-hood of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). They have accepted that Allaah is All-Powering over reviving the dead to life and they do not have any doubt in the establishing of the Day of Judgement. Those who do not believe in Power of Allaah and the Day of Judgement we do not have any concern or argument with them. Those who have faith in the Power of Almighty Allaah and believe that Almighty Allaah will revive everyone after dying, their belief is also this, that Allaah has this power all the time, at every instance. And the revival of the deceased by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is also the manifestation of Allaah's powers because He (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Beloved of Almighty Allaah and is the Perfectly Ultimate Manifestation of His [Allaah's] Powers. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) [He has a very high status beyond the perception of our

limited knowledge]. His (*Sallal Laahu 'Alaiehi Wa Sallam*) slaves have revived the deceased.

Hazrat Anas (*Allaah be pleased with him*) says:

That we were near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in Suffah [place]. A woman migrated and came to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) along with her young son. After few days due to the infliction of some infectious disease, he passed away. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) closed his eyes, and told us for the funeral and burial. Hazrat Anas says, that when we arranged for his funeral and burial and tried to give him a bath the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) told us to inform his mother also. We informed her she came and sat at the feet of the boy and said:

اَللّٰهُمَّ اِنِّیْ اَسَلْتُكَ لَكَ طَوْعًا وَ خَلَعْتُ  
الْاَوْثَانَ زُهْدًا وَ هَاجَرْتُ اِلَيْكَ رَغْبَةً  
اَللّٰهُمَّ لَا تُشَبِّتْ بِنِ عِبْدَةٍ الْاَوْثَانَ وَلَا  
تَحْبِلْنِیْ مِنْ هَذِهِ الْبُصِیْبَةِ مَا لَا طَاقَةَ  
بِیْ بِحَبْلِهَا قَالَ فَوَاللّٰهِ مَا تَقْضِیْ کَلَامُهَا  
حَتّٰی حَرَکَ قَدَمَیْهِ وَ اَلْقَى الثَّوْبَ عَنْ  
وَجْهِهِ وَ عَاشَ حَتّٰی قَبَضَ اللّٰهُ رَسُوْلَهُ وَ  
حَتّٰی هَلْکَتْ اُمُّهُ (خصائص کبری، ج ۲، ص  
۶۷، بیہقی، ج ۶، ص ۵۲، دلائل النبوة ابو نعیم،  
ص ۵۳۴، سبل الہدی، ج ۱، ص ۱۴، البدایہ  
والنہایہ، ج ۴، ص ۱۷۱)

O Allaah, I especially for You converted to Islaam with happiness and left idol worshipping and with happiness and devotion migrated towards You. O Allaah, do not give the chance to the idol worshippers to be happy and make fun of me and do not inflict such hardship on me which I might not be able to bear. Hazrat Anas says, Oath by Allaah, her sentences had not even finished yet, the boy started moving his feet and removed the cloth from his face and he remained alive. Until the time the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) passed away and his mother also died.

(Khasaais-e-Kubraa, vol-2, pg. 67, Baiehaqee, vol-6, pg. 52, Dalaa'ilun Nubuwwat Abu Nu'aiem, pg. 544, Subulal Huda, vol-10, pg. 14, Al Bidaayah Wan Nihaayah, vol-4, pg. 171)

Hazrat Abdul Laah Bin Mas'ood (*Allaah be pleased with him*) says, that in my young age I used to graze the goats of Uqbah Bin Abi Mueet. Once the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came to him along with Hazrat Abu Bakr Siddeeq (*Allaah be pleased with him*) and asked, do you have milk? I said, I surely have it, but it is someone else's belonging, I cannot do treachery in it.

He said bring such a goat who has not met a male. Hazrat Ibne Mas'ood says, I brought a virgin goat.

فَسَمَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
ضَرْعَهَا وَدَعَى اللَّهَ وَأَتَاهُ أَبُو بَكْرٍ بِصَخْفَةٍ  
فَحَلَبَ فِيهَا وَقَالَ لَإِنِّي بَكْرٍ إِشْرَبْتُ ثُمَّ  
قَالَ لِلضَّرْعِ أَقْلِصْ فَعَادَ كَمَا كَانَ وَكَانَ  
هَذَا هُوَ سَبَبُ إِسْلَامِ عَبْدِ اللَّهِ ابْنِ  
مَسْعُودٍ (بيهقي، ج ٢، ص ١٤١، شفاء شريف،  
اسد الغابة: ٣١٤٤، ابويعلی: ٢٩٦٣، ابونعیم:  
٢٣٣، البدایة والنہایہ، ج ٤، ص ١٨٢)

So the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched and moved gently) his blessed hand on her udders with his blessed hands and supplicated to Allaah and Hazrat Abu Bakr presented a large wide bowl. He milked in it. It filled up and said to Abu Bakr, drink it and ordered, the udders to be as they were before. They became as they were before. This was the reason due to which Hazrat Abdul Laah Bin Mas'ood converted to Islaam.

(Baiehaqee, vol-2, pg. 171, Shifaa Shareef, Usudul Ghaabah: 3177, Abu Nu'aiem: 233, Abu Ya'ala: 4964, Al Bidaayah Wan Nihaayah, vol-7, pg. 182)

Although, this milk was from the goat of Uqbah. But it was not his possession, otherwise the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have never used his Power of Sway on it. Because its production was not done habitually rather its cause was the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Since the production was of a special kind therefore the rules of possession changed, and the milk came in the ownership of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Because its medium was his sacred hands.

Hazrat Abu Qirsaafah (*Allaah be pleased with him*) says:

That in the beginning of Islaam, during the state of being an orphan, I was under the rearing of my mother and maternal aunt. And would take some of my goats for grazing. My aunt often used to say, son, do not go to that person meaning the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he would lead you astray. But I would leave the goats in the pasture and kept going to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and listened to his sacred discourses. Then I went to the goats and found them thin and their udders dry. My aunt said to me, what has happened to your goats today? I said, I do not know. The second day I also did the same way. On the third day, I came in the sacred presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and converted to Islaam and stated the condition of the goats and my aunt. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, bring your goats! I took the goats and came in the holy presence.

وَدَعَا فِيهِنَّ بِالْبَرَكَةِ فَاُمْتَلَأْنَ شَحْبًا  
وَلَبَنًا فَلَمَّا دَخَلْتُ عَلَى خَالَتِي بِهِنَّ  
قَالَتْ يَا بُنَيَّ هَكَذَا فَارْعُ فَأَخْبَرْتُهَا  
الْخَبَرَ فَأَسْلَمَتْ هِيَ وَأُمِّي (دلائل النبوة،  
ص ٣٨٨، ابونعیم: ٣٤٨، خصائص کبری،  
ج ٢، ص ٢٩، سبل الہدی، ج ١٠، ص ٣١)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched the back and the udders of the goats with his sacred hands and prayed for blessing. The same instance, they got filled with milk and fat. When I took these goats to the aunt, she looked and said, O son, do graze them like this. When I told her the whole incident, they both also meaning the mother and the aunt converted to Islaam.

(Khasaais-e-Kubraa, vol-2, pg. 29, Dalaa'ilun Nubuwwat, pg. 388, Abuu Nu'aiem: 378, Subulal Huda, vol-10, pg. 31)

Point of consideration is the developing of desire of Abu Qirsaafah by leaving his goats and going to Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), eventhough only on these goats was his livelihood and

dependence and then the period of youth and orphanage. The conditions and demands of that period are not hidden from the Sharp-sighted [Ahle-e-Nazar]. Since the Divine Providence was helping therefore; such affects were evident.

### اِس سعادَت بزور بازو نیست

#### Ieeñ Sa'aadat Bazoore-Baazoo Neist

This auspiciousness is not possible by our own efforts

Hazrat Haazim Bin Hishaam (Allaah be pleased with him) narrates, that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was migrating to Madinah Munawwarah from Makkah Mukarramah. So, on the way at the time of afternoon, their stay was at the house of Umme Ma'abad Aatikah Binte Khaalid Khuzaaiyah. Umme Ma'abad's nation was suffering with famine, and she would sit in the courtyard of her tent and would give water and feed the travelers. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) decided to buy meat and dates from her, but she did not have both of these things.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw a goat on the side of her camp. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, how is this goat? Umme Ma'abad replied, due to being weak and lean she is left behind other goats. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said does she gives milk? She replied no. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, would you allow me to extract milk from her?

قَالَتْ يَا بَنِي أُمِّ قَيْسٍ إِنَّكَ رَأَيْتَ بِهَا حَلْبًا  
فَأَحْلُبُهَا قَدْ عَالَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَسَسَمَ بِيَدِهِ خَدَّيْهَا وَسَمَّى  
اللَّهُ تَعَالَى وَدَعَا لَهَا فِي شَاتِيهَا فَتَفَاجَّتْ  
عَلَيْهِ وَدَرَّتْ وَاجْتَرَّتْ قَدْعًا بِأَنَاءٍ

She replied my mother and father are sacrificed on you, if you see milk under her then take milk. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) pat the udders of the goat with his sacred hands and took the name of Allaah and prayed, so the goat spread out her both legs, and

يُرِيضُ الرَّهْطَ فَحَلَبَ فِيهِ ثَجًّا حَتَّى عَلَا  
الْبَهَاءُ ثُمَّ سَقَاهَا حَتَّى رَوَيْتَ وَ سَقَى  
أَصْحَابَهُ حَتَّى رَوَوْا ثُمَّ شَرِبَ إِيَّاهُمْ ثُمَّ  
حَلَبَ فِيهِ ثَانِيًا بَعْدَ بَدءٍ حَتَّى مَلَأَ  
الْإِنَاءَ ثُمَّ غَادَرَكَ عِنْدَهَا وَ بَايَعَهَا  
وَأَرْتَحَلُوا عَنْهَا (مشکوٰۃ: ۵۹۴۳، سبل  
الهدى والرشاد، ج ۳، ص ۲۴۴، ابو نعیم، ج ۱،  
ص ۳۳۷، الهدایہ والنہایہ، ج ۳، ص ۲۳۵)

lowered the milk and chewed the cud. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for utensil that would fulfill a large group. He milked her and filled the bucket, to the extent, that it became foamy. Then gave to Umme Ma'abad to drink, she was also content. Then he made his companions drink, until they all were contented. After everyone the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself drank. Then he again started milking the goat, until the second time the pot again filled up and as a sign left it with Umme Ma'abad and took her allegiance for converting to Islaam, then all of them left from there.

(Mishkaat: 5943, Subulal Huda War Rashaad, vol-3, pg. 244, Abu Nu'aiem, vol-1, pg. 337, Al Bidaayah Wan Nihaayah, vol-3, pg. 235)

After a little while, the husband of Umme Ma'abad came, when he saw the milk, he said with astonishment where did this milk come from? There is no such goat in the house which would give a drop of milk. Umme Ma'abad said, that a Mubaarak [blessed] person had come whose talks were sweet, beautiful face, his language was eloquent and whose sacred appearance was so good-looking, and she told him the whole incident. He said, that is the Chief of Quraiesh, who is being discussed everywhere they are talking about him. I have also decided to stay in his company. Therefore, both these husband and wife migrated to Madeenah Munawwarah and became Muslims.

(Kanzul Ummaal, pg. 46300, Mishkaat Shareef, Seeratun Nabaviyyah, Shamsut-Tawaareekh, Subulal Huda vol-3, pg. 244, Abu Nu'aiem, vol-1, pg. 337)



Hazrat Imaam-e-A'zam Abu Haneefah (*Allaah be pleased with him*) says:

وَمَسَسَتْ شَاةً لِأُمِّ مَعْبِدٍ بَعْدَهَا لَشَفْتُ فَدَرَّتْ مِنْ شُقَارِيكَ  
(Qaseedah-e-Nu'maan)

When the milk of Umme Ma'abad's goat had dried, so by the touch of the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his supplication it again became the milked-one

Umme Ma'abad says, that goat remained with her for a long time until the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) holy departure took place. Then the era of the Caliphate of Hazrat Abu Bakr Siddeeq also passed away. Hence during the caliphate of Faarooq-e-A'zam when there was famine and the famine was beyond limitations [which is known as Aam-ur-Ramadaah] and not even a straw of grass was seen on the ground, then even besides being hungry and thirsty it would give milk in the morning and evening. (*Tabqaat Ibne Sa'ad, 4237, Abuu Nu'aiem, Hujjatul Laahi Alal Aalameen, pg. 444, Subulal Huda, vol-3, pg. 245*)

Hazrat Qaies Bin Nu'maan (*Allaah be pleased with him*) says, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was migrating with Hazrat Abu Bakr Siddeeq (*Allaah be pleased with him*) from Makkah to Madinah Munawwarah. On the way, they met a shepherd who was grazing the goats. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked for milk from him. He said, I do not have any milking goat. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, bring any goat from amidst them. He brought a young [virgin goat] one. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched her udders with his sacred hands and prayed so the milk came in the udders. He (*Sallal Laahu 'Alaiehi Wa Sallam*) milked her. Made Abu Bakr drink it, then let the shepherd drink it and then drank himself. The shepherd was surprised,

قَالَ الرَّاعِي مَنْ أَنْتَ؟ فَوَاللَّهِ مَا رَأَيْتُ  
مِثْلَكَ قَطُّ! قَالَ أَنَا مُحَمَّدٌ رَسُولُ  
And started asking. Who are you?  
Oath by Allaah I have not seen  
anyone like you at all. He (*Sallal  
Laahu 'Alaiehi Wa Sallam*) said, I am

اللَّهُ! قَالَ أَنْتَ الَّذِي تَزْعُمُ مُرِيئُشَ أَنْتَ  
أَصَابَ قَالَ إِنَّهُمْ يَقُولُونَ ذَلِكَ قَالَ  
فَأَشْهَدُ أَنَّكَ نَبِيُّ اللَّهِ وَأَنَّ مَا جِئْتَ بِهِ  
حَقٌّ وَأَنْتَ لَا تَفْعَلُ مَا فَعَلْتَ إِلَّا نَبِيُّ  
(بيهقي، ج ٢، ص ٢٩٤، حاكم، ٢٢٤٣، طبراني  
كبير، ٨٤٣، ابونعيم، ابويعلی، خصائص كبرى،  
ج ١، ص ١٨٩، سبل الهدى، ج ٣، ص ٢٥١،  
البدایة والنہایة، ج ٣، ص ٢٣٨)

Muhammad, the Prophet of Allaah. After hearing he said, you are the same one for whom this is the suspicion of Quraiesh that you have brought a new religion. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, yes! This is what they say. The shepherd replied, (they may say whatever) but I bear witness with true heart that you are the true Prophet of Allaah and whatever you have brought it is the Truth and whatever you have done it cannot be done by anyone except a Prophet.

(*Baiehaqee, vol-2, pg. 497, Haakim: 4273, Tibraani Kabeer: 874, Abuu Nu'aiem, Abuu Ya'ala, Khasaais-e-Kubraa, vol-1, pg. 189, Al Bidaayah Wan-Nihaayah, vol-3, pg. 238, Subulal Huda, vol-3, pg. 251*)

Hazrat Zaid Bin Aslam (*Allaah be pleased with him*) says, that during the Holywar of Uhud, the eye of Hazrat Qataadah Bin Nu'maan was hit by an arrow, and the eyeball fell on the cheek.

فَأَتَى بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَقَالَ إِنْ شِئْتَ صَبَرْتُ لَكَ وَلَكَ  
الْجَنَّةُ وَإِنْ شِئْتَ رَدَدْتُهَا وَدَعَوْتُ اللَّهَ  
لَكَ فَلَمْ تَفْقُدْ مِنْهَا شَيْئًا فَقَالَ يَا  
رَسُولَ اللَّهِ إِنَّ الْجَنَّةَ لَكِبْرَاءٌ جَبِيلٌ وَ  
عَطَاءٌ جَبِيلٌ وَلَكِنْ إِنْ لِي أَمْرًا أَحْبَبْتُ  
أَخْشَى أَنْ رَأَيْتَنِي تَقْدِرُ عَلَى تَكْرِهِي  
لَكِنْ تَرُدُّهَا وَتَسْأَلُ اللَّهَ لِي الْجَنَّةَ قَالَ  
أَفْعَلْ يَا قَتَادَةُ فَأَخَذَهَا رَسُولُ اللَّهِ

So he took it and came in the holy presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). So, he said, if you do patience then there is paradise for you and if you desire I would put it back and pray for you, then you will never find any decrease in it. Hazrat Qataadah replied that, Yaa Rasoolal Laah undoubtedly Paradise is an extremely excellent recompense and highest reward. But I have a woman who is precious to me. I have doubt she will not like me in this condition therefore; you may return this to me and

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدِيَّ وَرَدَّهَا إِلَى  
مَوْضِعِهَا وَقَالَ اللَّهُمَّ اكْسُهُ جَبَالًا  
فَكَانَتْ أَحْسَنَ عَيْنِيهِ أَجْمَلُهَا وَأَقْوَمُهَا  
حَسَنًا أَيْ أَحْسَنَ عَيْنِيهِ (زرقاني على  
المواهب، ج ٥، ص ١٨٦، سبل الهدى، ج ١٠،  
ص ١٤، الهداية والنهاية، ج ٣، ص ٣٥٦)

also ask from Allaah, paradise for me as well. He (Sallal Laahu 'Alaiehi Wa Sallam) said, very well. Thus, he held it with his sacred hand and placed it in its place the eye socket and said, O Allaah, make it very good. So, his that eye was in beauty, elegance and power even more beautiful than the other eye. (Zarqaani Alal Mawaahib, vol-5, pg. 186, Subulal Hudaa, vol-10, pg. 17, Al Bidaayah, Wan Nihaayah, vol-3, pg. 356)

The apparent reason seems to be this, Almighty Allaah liked that the status of His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) would remain exceptionally foremost and prominent in the world. Hence increased the beauty of the eye that was made by his hand.

Hazrat Nu'maan Bin Qataadah (Allaah be pleased with him) went in the court of Hazrat Umar Bin Abdul Azeez (Allaah be pleased with him). Hazrat Umar Bin Abdul Azeez asked, من انت يا فتى [O young man, who are you]?

Hazrat Nu'maan Bin Qataadah says:

أَنَا ابْنُ الَّذِي سَأَلَتْ عَلَى الْخَدِّ عَيْنُهُ فَرَدَّتْ بِكَفِّ الْبُصْطَافِيِّ أَحْسَنَ الرِّمِّ  
فَعَادَتْ كَمَا كَانَتْ لِأَحْسَنِ حَالِهَا فَيَا حُسْنَهَا عَيْنًا وَ يَا حُسْنَهَا أَيْدٍ

I am the son of the one, whose eyeball of the eye had come on the cheeks in the Holywar of Uhud, so the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed it back again in its place with his gracious hand

Hence, that eye became as it was before rather it became even much better than before. (O the one who is listening), how good was that eye and how good was that hand

(Sharah Shifaa Mullaa Alea Qaari, vol-1, pg. 654, Zarqaani Alal Mawaahib, vol-5, pg. 186, Subulal Hudaa, vol-10, pg. 17, Al Bidaayah, vol-3, pg. 356)

After hearing this Hazrat Umar Bin Abdul Azeez (Allaah be pleased with him) gave him a lot of honour and was very gracious.

Hazrat Imaam-e-A'zam Abu Haneefah (Allaah be pleased with him) says,

وَرَدَدْتُ عَيْنَ قَتَادَةَ بَعْدَ الْعُمَى وَابْنُ الْحَصِينِ شَفِيتُهُ بِشِفَاكَ

And You (Yaa Rasoolal Laah), returned the popped eye of Hazrat Qataadah and Ibne Al Husaien received health from You (Qaseedah-e-Nu'maan)

Hazrat Abyad Bin Hammaal (Allaah be pleased with him) had herpes/ ringworm on his face, which had teared his nose and due to this the colour of his face had changed.

فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
فَمَسَحَ وَجْهَهُ فَلَمْ يَبْسُ مِنْ ذَلِكَ الْيَوْمِ  
وَ مِنْهَا أَكْثَرُ (خصائص كبرى، ج ٢، ص ٤٥،  
سبل الهدى، ج ١٠، ص ٢١)

Thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called him and slightly wiped his sacred hand on his face. The evening has not even approached yet, there was no mark of herpes.

(Khasaais-e-Kubraa, vol-2, pg. 75, Subulal Hudaa, vol-10, pg. 21)

No matter how big of a doctor or skillful physician there might be, if he does treatment of such herpes then he will need how much time. And if the herpes is finished, then the nose which has been teared by the herpes, it is difficult for it to come back to its original form. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) cured such severe diseases just by the touch of the Blessed hands.

Hazrat Ibne Abbaas (Allaah be pleased with them) says:

إِنَّ امْرَأَةً جَاءَتْ بِابْنٍ لَهَا إِلَى رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا  
رَسُولَ اللَّهِ إِنَّ ابْنِي بِهِ جُنُونٌ وَإِنَّهُ  
لَيَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا فَمَسَحَ

That a woman brought her son in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and requested, Yaa Rasoolal Laah, my son has been possessed by a Jinn, who disturbs him day and night. The

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
صَدْرًا فَشَرَّ ثَعْتًا وَ خَرَجَ مِنْ جَوْفِهِ  
مِثْلُ الْحِزِّ وَالْأَسْوَدِ يَسْعَى (دارمی: ۱۹،  
مشکوٰۃ: ۵۹۲۳، شفا شریف، ج ۱، ص ۲۱۴،  
زرقاتی علی الموابہب، ج ۵، ص ۱۸۵، سبل الہدی،  
ج ۱۰، ص ۲۶، البدایہ والنہایہ، ج ۶، ص ۱۷۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched his chest with his blessed hand. Immediately he started vomiting. A black puppy like thing, came out of his stomach that would keep running here and there.  
(Daarami: 19, Mishkaat: 5923, Shifaa Shareef, vol-1, pg. 214, Zarqaani Alal Mawaahib, vol-5, pg.185, Subulal Huda, vol-10, pg.26, Al Bidaayah Wan-Nihaayah, vol-6, pg. 177)

These are the spiritual effects. In physical science the doctor has to find out the reasons and signs in prescribing medicine. And here this is not needed. Only just by a touch of his blessed hand complete cure is attained, even though that disease may be of any kind or it would be the effects of Jinn, or evils spirits etc.

Hazrat Fazaalah Bin Umaier (Allaah be pleased with him) says:

One day during the year of the conquest of Makkah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was doing Tawaaf of Baietul Laah Shareef [circumambulating, moving around the Holy Ka'bah]. This thought came in to my heart, that this is a good opportunity to assassinate the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). While doing the Tawaaf as he came close to me, he (Sallal Laahu 'Alaiehi Wa Sallam) inquired, are you Fazaalah? I said, yes Yaa Rasoolal Laah, I am Fazaalah. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked, what were you intending in your heart? I said, nothing I was Glorifying Allaah [Zikrul Laah]. After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) smiled and said, Fazaalah seek forgiveness from Allaah. Then he (Sallal Laahu 'Alaiehi Wa Sallam) touched his sacred hand on my chest, by which all my evil intentions dispelled far away.

وَاللَّهُ مَا رَفَعَ يَدَهُ عَنْ صَدْرِي حَتَّىٰ مَا  
مِنْ خَلْقِ اللَّهِ شَيْءٌ أَحَبُّ إِلَيَّ مِنْهُ

And Oath by Allaah, here hardly the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had not even raised his

(سیرت ابن ہشام، ج ۴، ص ۵۹، سبل الہدی،  
ج ۵، ص ۲۳۶، الشفاء، ج ۱، ص ۶۹۲، البدایہ  
والنہایہ، ج ۴، ص ۳۵۲)

sacred hand from my chest, and there the condition of my heart was such, that in the creation of Allaah no one was more dear to me than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).  
(SeeratIbneHishaam, vol-4, pg. 59, Subulal Huda War Rashaad, vol-5, pg. 236, Ash-Shifaa, vol-1, pg. 692, Al Bidaayah Wan-Nihaayah, vol-4, pg. 352)

Hazrat Fazaalah by reacting with what cleverness said, that he was busy in the Praising of Allaah but how can such trickery work in the court of the Prophethood. When every particle of the universe is like a palm of hand in front of his eyes. How can the conditions of the people's hearts be hidden here.

سر عرش پر ہے تیری گزر دل فرش پر ہے تیری نظر  
ملکوت و ملک میں کوئی شے نہیں وہ جو تجھ پہ عیاں نہیں

**Sar-e-Arsh Par Hai Tayree Guzar  
Dil-e-Farsh Par Hai Tayree Nazar  
Malakuut-o-Mulk Mayn Koe Shaie  
Naheen Who Jou Tujh Peh Ayaan Naheen**

Your walk is on the tip of the Arsh, Your glance is at the bottom of the heart

Amidst the Angels and the Empires there is no such thing which is not evident to your eyes

At that moment, the effect of saying to do Istighfaar [seek forgiveness] while smiling, might have been on the heart of Fazaalah, only his own heart would know about it, and by the effect of putting the sacred hand this happened, that the animosity dispelled, and love was developed. And that also so much that he did not consider anyone more beloved than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

If this is the state of the graciousness of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for those who were seeking an opportunity to assassinate then imagine what kind of blessings will be on the true lovers.

دوستان را کجا کنی محروم تو که بادشمنان نظر داری

**Doustaañ Raa Kujaa Kune Mahroom**  
**Tuu Keh Baa Dushmanaañ Nazar Daaree**

So how will you keep the friends isolated  
You do even bestow glance on the enemies

Hazrat Aaiz Bin Saeed Jasri came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said, *Yaa Rasoolal Laah*, touch your sacred hand on my face and pray for blessings. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did as he said. Since that day, the face of Hazrat Aaiz would always remain fresh and luminous.

(Al-Isaabah: 4462, Usudul Ghaabah:2749)

This action is worth paying attention, the place where the sacred hands reached, it became bright. Even though it is apparent, no substance of light was present in the sacred hand which was transferred. And nor was any medicine applied. Then from where did the everlasting light come from. This mystery cannot be solved until that time this is not believed that the Creator and the Owner [Allaah Kareem] has Chosen this, that His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) would remain renowned and no one would rise like him.

Hazrat Muhammad Bin Haatib (Allaah be pleased with him) says:

كُنْتُ طِفْلاً فَأَنْصَبْتُ الْقِدْرَ عَلَى  
وَاحْتَرَقَ جِدِّي كُلُّهُ فَحَمَلَنِي إِلَى  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَلَّ  
عَلَيَّ وَمَسَحَ يَدَهُ عَلَى الْخُحْرِ وَقَالَ

When I was a child, a burning cooking pot fell on top of me by which my body was burnt. So, my father picked me up and took me in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The holy Prophet (Sallal Laahu 'Alaiehi

أَذْهَبَ الْبُئْسَ رَبِّ النَّاسِ فَصِرْتُ  
صَحِيحًا لَا بُأْسَ بِي (زرقاتي على الموابه،  
ج ۵، ص ۲۹۲، نسائی شریف: ۹۹۴۴، البدایه  
والنہایه، ج ۶، ص ۳۲)

Wa Sallam) applied his blessed saliva from the sacred mouth over my body and on top moved his sacred hand and said, O Rabb [Allaah] remove his discomfort. Hence, I fully recovered, and I had no pain with this.

(Zarqaani Alal Mawaahib, vol-5, pg. 292, Nasaaee Shareef: 9944, Al Bidaayah wan Nihaayah, vol-6, pg. 327)

Hazrat Anas Bin Maalik (Allaah be pleased with him) says:

قَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَقْفَارَهُ وَقَسَمَ بَيْنَ النَّاسِ  
(مسند امام احمد: ۱۶۳۷۵، ۱۶۳۷۴)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had his blessed nails trimmed and distributed them amidst the companions.

(Musnad Imaam Ahmad: 16474, 16475)

It is obvious from these incidents that for whichever purpose the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would use his blessed hand, Almighty Allaah would immediately do that thing. The reason for this is, Almighty Allaah says, when I make someone My beloved then I become his ears, eyes, tongue, hands, and feet. Like it has been stated in the description of the ears. Pay attention that when this speciality is attained commonly, in which the sacred companions and the respected saints are also included then what kind of status should be of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), who is unique amidst Allaah's Beloveds. It is known that apparently it is the hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) but in reality this is the Hand of Allaah.

دست احمد عین دست ذوالجلال آمده در بیعت و اندر قتال

**Dast-e-Ahmad Aien Dast-e-Zuljalaal**  
**Aamadah Dar Baie'at o Andar Qitaal**

The hand of the Holy Prophet is undoubtedly the Hand of Allaah Almighty

It is mentioned in the Qur'aanic verses of *Baiet* and *Qitaal*



When the sacred companions would see the blessings of the sacred hands from time to time then how steadfast would be their faith and reliance [Tawakkul]. Due to these visions, the love and greatness of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) which was in their hearts who can imagine that. This is the reason they were ready all the time to sacrifice their soul and wealth on the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And in fact, this share was especially for them only, this cannot be even attained by any *Walee* [Friend of Allaah]. Because Almighty Allaah had chosen such distinguished personalities for the companionship of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who are greater than all the *Ummah* [followers]. Therefore, this saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is present in the sacred Hadees, do not make my companions a target and do not abuse them. Oath by Allaah, their staying with me for one time, is better than the deeds of your whole life. And your giving charity in the name of Allaah equivalent to the Uhud Mountain cannot be equal to their spending one handful of barley. (Bukhaari: 3673) And also said this, whoever will keep love for them, it will be due to my love and whoever will have enmity with them, it will be due to my enmity. Meaning whoever will have love for me they will also keep love for them and those who will have enmity for me they will also have enmity for them. And also said this, those who have hurt them they have hurt me, and those who have hurt me they have hurt Allaah, whoever has offended Allaah, Allaah's curse is for them in this world and hereafter and there is painful torment for them.

(Bukhaari: 3673, Tirmizee: 3862, Kanzul Ummaal: 32483, 32477)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) says, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, when you see such people who abuse my companions then say,

لَعْنَةُ اللَّهِ عَلَى شَرِّكُمْ

May Allaah's curse would be on your evil.

(كنز العمال: ٣٢٨٨٤، ترمذی: ٣٨٦٦)

(Tirmizee: 3866, Kanzul Ummaal: 32484)

Anyhow associating abuse towards the Companions and to make them a target of accusation is against the will of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Here this cannot be thought that the disputes which were due to occur between the respected Companions, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not aware of them. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was bestowed the knowledge of all the events by Almighty Allaah that were to occur until the Day of Judgement. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had given all the information to the Companions. (Like it will be stated in the description of the sacred chest, *In Shaa Allaah*).

Therefore, Hazrat Umme Salamah (Allaah be pleased with her) says, that one day the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informed that some of the *Ummahaatul Mu'mineen* [the Mothers of Muslims], the sacred wives of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will come out to fight with the caliph of the time. Hazrat Aaishah Siddeeqah (Allaah be pleased with her) smiled amazingly on hearing this, that a woman will come out in confrontation to the caliph of the time.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

أَلَا تَكُونِ أَنْتِ؟ ثُمَّ التَّفَتَ إِلَى عَلِيٍّ فَقَالَ  
إِنْ وُثِّتَ مِنْ أَمْرِهَا شَيْئًا فَأَرْفُقْ بِهَا  
(حاكم: ٤٠٦١٠، بیہقی، ج ٦، ص ١١١، خصائص  
کبری، ج ٢، ص ١٣٦، سبل الہدی، ج ١٠،  
ص ١٢٨، البدایہ والنہایہ، ج ٦، ص ٢٣٧)

You might not be the one? Then He (Sallal Laahu 'Alaiehi Wa Sallam) turned his face towards Hazrat Alee (Allaah has blessed his face) and said, if you have any event with her (Aaishah) then do kindness with her.

(Haakim: 4610, Baiehaqee: vol-6, pg. 411, Khasaa-is-e-Kubraa, vol-2, pg. 136, Subulal Huda, vol-10, pg. 148, Al Bidaayah, vol-6, pg. 237)

Thus, it did happen like this, when the conflict between Hazrat Alee and Hazrat Aaishah (Allaah be pleased with them) took place, so on stopping the war Hazrat Alee (Allaah has blessed his face) sent Muhammad Bin Abee Bakr (Allaah be pleased with them) (who was the brother of Hazrat Aaishah) with Hazrat Aaishah to Madeenah Munawwarah. And similarly, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, about Hazrat Usmaan that the nation will assassinate him, and said to Hazrat Usmaan, that be patient at that time, may Allaah give you

patience, and you will be assassinated in the condition of fasting and you will break your fast after coming to me.

(Abu Ya'ala:7010, Ibne Aadee, vol-1,pg. 427, Ibne Asaakir, vol-39, pg. 388, Khasaais-e-Kubraa, vol-2, pg. 122, KanzulUmmaal:36295, SubulalHudaa, vol-10, pg. 148, Al Bidaayah, vol-7, pg. 205)

Numerous narrations like this are narrated in reputable books the extract of which is, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had already informed us about all the upcoming mutual events in between the companions, and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew about all the events. All the events were in front of his eyes. Despite this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not allow to do any criticism and allegation on the Companions. Rather asserted that do not bad mouth regarding them and do not make them target! So, now what right do the Muslims have to keep earlier incidents in view and abuse them and do things against the will of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Due to personal disputes, neither anyone can be expelled from Islaam nor from Companionship. If due to being, a human they had mutual differences, so will they be expelled from Companionship? And that opposition was only for few days, which was left behind. There cannot be any effect of it in other world.

Therefore, Almighty Allaah says in Holy Qur'aan,

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ  
إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ۖ لَا يَمَسُّهُمْ  
فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ۝  
(الحجر) (47) Neither will any affliction touch  
them therein nor shall they be driven  
out from there. (48)  
(Holy Qur'aan, chapter Al-Hijr, verse 47, 48)

When these sacred people became friends and brothers in that world, then our making them a target of abuse cannot be good in

anyway. These are those sacred spiritual personalities who have become Personalities of qualities and persona of Luminous [Noor] by the companionship and the training of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The person who keeps malice, hatred and jealousy with even an ordinary Muslim he is not salvaged. (As stated in Hadees)

Anyhow it is very important to consider the association of all the respected companions as goodness. And to call them bad or to curse them is an evidence of immense ill-fadedness. May Almighty Allaah with His graciousness and kindness enlighten our hearts with the true love and devotion for Him, His Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and his sacred family [Ahle Baiet] and the sacred companions. Aameen, Summa Aameen.

## Benefits

- 1) The hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was more fragrant than Musk.
- 2) That the respected companions would rub the sacred hands on their faces.
- 3) Allaah calls the hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) as His own hand.
- 4) All the keys of the treasures, all the blessings of the Universe and rewards are in these blessed hands.
- 5) That those sacred and unique hands are the dispeller of difficulties and illnesses and have authority over all kinds of *Tasarrufaat* [Powers of Sway].
- 6) Every particle of the universe functions on the signs of the fingers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sacred hands. So, if each and every Hadees is seen carefully, then uncountable benefits will be proven.
- 7) To make the respected Companions the target of abuse is an evidence of immense ill-fadedness.

## Blessed Chest and Sacred Heart

(Seenah-e-Aqdas Wa Qalb-e-Mubaarak)

سینہ اقدس و قلب مبارک

رفع ذکر جلالت پہ ارفع درود

شرح صدر صدارت پہ لاکھوں سلام

**Raf'e-Zikr-e-Jalaalat Peh Arfa Durood**  
**Sharh-e-Sadr-e-Sadaarat Peh Laakhoñ Salaam**

Most exalted blessings be upon on the elevated remembrance of  
the One with Greatness and Holiness  
Most exalted blessings be upon on the elevated remembrance of  
the One with Greatness and Piousness

دل سمجھ سے وراء ہے مگر یوں کہوں

غنیہ راز وحدت پہ لاکھوں سلام

**Dil Samajh Say Waraa Hai Magar Youñ Kahooñ**  
**Ghunchah-e-Raaz-e-Wahdat Peh Laakhoñ Salaam**

(A'laa Hazrat)

The heart of the Prophet is so elevated how can my intellect  
evaluate it

But I can say this that He is the bud of the secrets of Allaah

\*) This verse interpreting two verses of the Holy Qur'aan Alam Nashrah Laka Sadrak  
and Wa Rafa'na Laka Zikrak. T/N

His eminent *Sarwar-e-Aalam* [the Sovereign of the World], was *Sawaaul Batan Was-Sadr*, Meaning, his sacred stomach and exalted chest was even and levelled. The blessed chest was much filled and broad. In the middle of the sacred chest there was a thin line of hair which reached the navel. And on the top of the sacred chest, on both sides there were no hair. It is beyond the power of the human to explain elucidation of the sacrosanct [sacred] chest and the limitlessness of this exalted heart.

It is stated in the Holy Qur'aan:

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ O Beloved, have We not expanded  
your chest [breast] for you.  
(الانشراح: ۱)  
(Holy Qur'aan, chapter AlInshiraah, verse-1)

*Sharh-e-Sadr* in words its meaning is to open the chest, this is the last status of guidance. In this status all the realities of the Empires and World of Spirits [*Mulk-o-Malakoot*], Divinity [*Laahoot*], Omnipotence [*Jabaroot*] are manifested. The tongue becomes the keys of the secrets of Unseen and the heart becomes the treasure. Then whatever he says, he says it after viewing in the World of the Unseen.

Hazrat Moosaa (*Salutations on him*) had requested to be granted this status.

رَبِّ اشْرَحْ لِي صَدْرِي ۖ O Rabb, open my chest [breast] for  
me.  
(ط: ۲۵)  
(Holy Qur'aan, chapter Taahaa, verse 25)

Hazrat Moosaa *Kaleemul Laah* [Interlocutor] requests for it and the Beloved of Allaah [*Habeeb*] is bestowed without requesting.

And this was the effect of *Sharh-e-Sadr* that near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the value of the World and whatever is in it, was not less than the wing of a mosquito. His courage was so elevated that, to stand for reforming the whole world, and to eradicate those strong powerful kingdoms which polluted the world by plucking them,

to even consider such thoughts for them was considered madness but for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it was not a big thing. In every condition with content of heart he kept fulfilling his obligations.

در جہاں آئیں نو آغاز کرد مسند اقوام پیشین در نور  
وقت ہیجا تیغ او آہن گداز دیدہ او اشک بار اندر نماز  
ماند شب با چشم او محروم نوم تا تحت خسروی خوابید قوم  
بوریا ممنون خواب راحتش تاج کسری زیر پائے امتش  
در دل مسلم مقام مصطفیٰ ست آبروئے ماز نام مصطفیٰ ست

**Dar Jahaan Aaeen-e-Nau Aaghaaz Kard  
Masnad-e-Aqwaam Paysheen Dar Naward  
Waqt Hijaa Taygh-e-Uoo Aahan Gudaaz  
Deedah-e-Uoo Ashk Baar Andar Namaaz  
Maand Shab Haa Chashm-e-Uoo Mahroom-e-Naum  
Taabatakht-e-Khusrawi Khawaabeed Qaum  
\*Booriyaa Mamnoon-e-Khawaab-e-Raahatash  
Taaj-e-Kisraa Zeer-e-Paa'ay Ummatash  
Dar Dil-e-Muslim Maqaam-e-Mustafaast  
Aabroo'ay Maa Ze Naam-e-Mustafaast**

(Iqbaal)

In viewing, the bedding for the sleep of pleasure is the mat made of date leaves

But the grandeur is this that the Crown of the King of Kisraa is under the feet of his followers

His eyes spent how many nights without sleep hence the Nation [Ummah] made the royal throne their bed

The mat is grateful and thankful that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slept on it peacefully

\*Meaning, the King of Existent [Sarwar-e-Maujuudaat] and Desired of the Universe [Maqsood-e-Kaa'inaat] would spend his pleasurable sleep on hard and rough mat. Who can understand the grandeur of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Even though the kingship of world is at the feet of his followers.

The throne of Qaiesar and Kisraa meaning the kingship of the worlds is lying at the feet of the Ummah of the Holy Prophet

(Sallal Laahu 'Alaiehi Wa Sallam)

The honour of the holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is in the heart of the Muslim, my honour is due to his name

In the verse of the Holy Qur'aan, the restriction of, "Laka" [For you] is telling, this is that *Shaq-e-Sadr*, which is especially only for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). This is the reason, that the secrets which were bestowed to the Blessed heart of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they were not bestowed to any other creation. Neither the heart of anyone could have been the bearer of it. And it is the saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) regarding his secret heart that my heart does not sleep.

سوگند ہے چہرے کی شمس وضیٰ والیل ہے تیری زلف دو تا  
سینے کی صفت ہے الم نشرح ترے دل کی فضا کا کیا کہنا

**Saugand Hai Chehray Kee Shams-o-Duhaa  
Wal-Laiel Hai Tayree Zulf-e-Dutaa  
Seenay Kee Sifat Hai Alam Nashrah  
Tayray Dil Kee Fizaa Kaa Kyaa Kehnaa**

Almighty Allaah has mentioned the Oath of the face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) *Wash Shams Wad Duhaa* [These Qur'aanic Words indicate the Brightly Shinning face],

*Wal Laiel* [These Qur'aanic words indicate] are His (Sallal Laahu 'Alaiehi Wa Sallam) blessed hair

And the quality of your chest is *Alam Nashrah* [These Qur'aanic words indicate the quality of His expanded chest],

Then what can we say about the condition of your heart

Almighty Allaah says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۖ مِثْلُ  
نُورِهِ كِشْكُوفَةٌ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ  
فِي رُجَاةٍ ۖ الرُّجَاةُ كَأَنَّهُ نَارٌ ۖ  
دَرِيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ

Allaah is Noor [Luminance] of the heavens and the earth. The example [similitude] of His Noor [Luminance] is a niche wherein is a lamp. That lamp is in a chandelier. That chandelier is as if a star glittering like



رَيْثُونَ لَا شَرْقِيَّةَ وَلَا غَرْبِيَّةَ يَكَادُ  
رَيْثُهَا يُضِيءُ وَلَوْ لَمْ تَنَسَسْهُ نَارٌ نُّورٌ  
عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ  
يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ  
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾  
(النور: ٣٥)

a pearl; it is lighted from the blessed tree of olive, which is neither of east nor west. It is near that its oil may flare up even though the fire touches it not. Noor [Luminance] is upon Noor [Luminance]. Allaah guides the way of His Noor [Luminance] whom He wills. And Allaah narrates example for the people. And Allaah is the Best knower of all things.

(Holy Qur'aan, chapter An Noor, verse 35)

In this sacred verse Almighty Allaah has given the example of His Luminance [Noor]. What is the Noor of Allaah and what is the meaning of this example?

Regarding Noor, Hazrat Ka'ab-e Ahbaar and Ibne Jubaier (Allaah be pleased with them) says:

الْمَرَادُ بِالنُّورِ الثَّانِي هُنَا مُحَمَّدٌ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ تَعَالَى مَثَلُ  
نُورِهِ أَيْ نُورُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ (شفاء شريف، ج ١، ص ١٠، سبل الهدى،  
ج ١، ص ٥٣٠)

In the statement of Almighty Allaah in Misalu Noorihi, by Noor-e-Saani [Second Noor] it means Hazrat Muhammad (Sallal Laahu 'Alaiehi Wa Sallam).

(ShifaaShareef: vol-1, pg. 10, SubulalHudaa, vol-1, pg. 530)

And regarding this example the Muhyus-Sunnah Allaamah Alaa-ud-Deen Ale Bin Muhammad known as Khaazin says:

وَقِيلَ وَقَعَ هَذَا النَّبِيُّ لِنُورِ مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ عَبَّاسٍ  
يَكُفُّ الْأَحْبَارَ أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى  
مَثَلُ نُورِهِ كَيْشْكُوَةٍ قَالَ كَعْبٌ هَذَا  
مَثَلُ ضَرْبِهِ اللَّهُ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ

And it has been said, this example is of the Noor of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam). (Therefore) Hazrat Ibne Abbaas said to Hazrat Ka'ab-e-Ahbaar tell me the meaning of this statement of Almighty Allaah, Maasalu Noorihee Kamishkaatin? He said, in this Almighty Allaah

وَسَلَّمَ فَالْشُّكُوَةُ صَدْرُهُ وَالرُّجَاجَةُ  
قَلْبُهُ وَالْبَصْبَاحُ فِيهِ النُّبُوَّةُ تُوقَدُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ هِيَ شَجَرَةُ النُّبُوَّةِ يَكَادُ  
نُورُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمْرٌ  
يَتَّبَعُ لِلنَّاسِ وَلَوْ لَمْ يَتَّكَلَمْ بِهِ أَنَّهُ نَبِيٌّ  
كَمَا يَكَادُ ذَلِكَ النَّبِيُّ يُضِيءُ وَلَوْ لَمْ  
تَنَسَسْهُ النَّارُ

(تفسير خازن، ج ٣، ص ٣٣٢، مدارج النبوة،

ج ١، ص ٦٣، سبل الهدى والرشاد، ج ١، ص ٥٣٠)

has described the example of His Prophet (Sallal Laahu 'Alaiehi Wa Sallam), so by mishkaat (tray) it means His chest, and by zujaajah (glass shade) it means His heart, and by misbaah (lamp) it means Prophethood. Which is illuminated by the sacred tree of Prophethood. And the illumination and radiance of the Luminance of Prophet [Noor-e-Muhammadi] is such that even if He does not describe about him being a Prophet then also it will be clear on the people. Like it is, the oil that is near will flare up even though, it is not touched by fire.

(Tafseer-e-Khaazin: vol-3, pg. 332, Madaarijun Nubuwwat, vol-1, pg. 64, Subulal Hudaa, vol-1, pg. 530)

In explanation of this sacred verse Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) says:

الْبَشْكُوَةُ جَوْفُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَالرُّجَاجَةُ قَلْبُهُ وَالْبَصْبَاحُ النُّورُ  
الَّذِي جَعَلَهُ اللَّهُ فِيهِ لَا شَرْقِيَّةَ وَلَا  
غَرْبِيَّةَ لَا يَهُودِيٌّ وَلَا نَصْرَانِيٌّ تُوقَدُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ إِبْرَاهِيمَ نُورٌ عَلَى نُورٍ نُورُ  
قَلْبِ إِبْرَاهِيمَ وَنُورُ قَلْبِ مُحَمَّدٍ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ (تفسير خازن، ج ٢، ص ٣٣٢)

That Taaq is the chest of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and Fanoos is the sacred heart and Chiraagh is that Noor which Almighty Allaah has kept in it. Neither it is Sharqee [eastern] nor it is Gharabi [western], meaning neither it is Jewish [Yahuudi] nor it is Christian [Nasraani]. The family tree is radiant, meaning from Hazrat Ibraaheem (Salutations on him) it is Noor upon Noor. Meaning, on the Noor of the heart of Ibraaheem is the Noor of the heart of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam).

(Tafseer-e-Khaazin, vol-2, pg. 332)

شمع دل، مشکوٰۃ تن، سینہ زجااجہ نور کا تیری صورت کے لیے آیا ہے سورہ نور کا

**Sham'a Dil Mishkaat Tann, Seenah Zujaajah Noor Kaa  
Tayree Suurat Kay liyay Aayaa Hai Suurah Noor Kaa**

Shama is the heart, Mishkaat is the Body, and chest is Zujaajah of  
Luminance [Noor]

For your face, the chapter of Noor has been revealed

The Prophet, Full of Luminance [Huzoor Pur Noor] sacred chest is that blessed chest in which thousands and thousands unlimited and unbounded oceans of the Divine secrets, Knowledge of Allaah, and Intellect and Wisdom are waving gloriously. Which is known to him or is known to his Creator and Owner, Almighty Allaah.

Since these days along with many other issues, the issue of the Knowledge of Unseen [Ilm-e-Ghaib] of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has also become a cause of argument. Therefore, it seems appropriate that with great honesty this should also be explained briefly so that the Muslims will know the reality of this issue and they would also be able to evaluate the knowledge of the sacred chest.

Almighty Allaah says:

- وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ (البقرہ: ۲۵۵)  
1) And they encompass nothing of His knowledge except of what He wills.  
(Holy Qur'aan, chapter Al-Baqarah, verse 255)

In reference to this verse it is stated in Tafseer-e-Ma'aalimut-Tanzeel:

يَعْنِي لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِ الْغَيْبِ إِلَّا بِمَا شَاءَ وَمِمَّا أَخْبَرَ بِهِ الرَّسُلُ  
Meaning they cannot encircle anything from His [Allaah] knowledge of Unseen but how much Allaah wants whose news the Prophets gave.

(vol-1, pg.239)

In reference to this sacred verse it is stated in Tafseer-e-Khaazin:

يَعْنِي أَنْ يُطْلِعَهُمْ عَلَيْهِ وَهُمْ الْأَنْبِيَاءُ  
وَالرُّسُلُ وَلِيَكُونَ مَا يُطْلِعُهُمْ عَلَيْهِ مِنْ  
عِلْمِ غَيْبِهِ دَلِيلًا عَلَى نُبُوَّتِهِمْ كَمَا قَالَ  
اللَّهُ تَعَالَى فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا  
مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ

Those whom Almighty Allaah informs about Knowledge of the Unseen they are the Prophets and the Messengers, so that their knowing about the Knowledge of the Unseen would be their evidence of Prophethood. As Almighty Allaah said, He does not inform even one of them about His special Unseen beside to His favourite Prophet.

In reference to this sacred verse it is stated in Tafseer-e-Kabeer:

لَا يَعْلَمُونَ الْغَيْبَ إِلَّا عِنْدَ إِطْلَاعِ اللَّهِ  
بَعْضُ أَنْبِيَائِهِ عَلَى بَعْضِ الْغَيْبِ كَمَا  
قَالَ عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا  
إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ  
(ج ۷، ص ۱۱)

No one knows about the Knowledge of the Unseen without the Information of Allaah. Almighty Allaah has bestowed His some Prophets about some Knowledge of the Unseen, hence does not inform anyone about Unseen beside His favourite Prophets.

(Vol-7, pg.11)

It is proven by this sacred verses and its interpretations that from the special Knowledge of Almighty Allaah no one can know, by themselves but for whom, how much He Wills.

وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُّسُلِهِ  
مَنْ يَشَاءُ (آل عمران: ۱۷۹)

2) And it is not befitting to the dignity of Allaah to reveal to everyone the secrets of the Unseen. But Allaah chooses of His Rasool (Messengers) whom He pleases.

(Holy Qur'aan, chapter Aal-e-Imraan, verse 179)

In reference to this sacred verse it is in *Tafseer-e-Baiezaavi*:

وَمَا كَانَ اللَّهُ لِيُزَيِّنَ أَحَدَكُمْ عِلْمَ الْغَيْبِ  
فَيُطْلِعَ عَلَى مَا فِي الْقُلُوبِ مِنْ كُفْرٍ  
وَإِيْمَانٍ وَلَكِنَّ اللَّهَ يُجْتَبِي لِرِسَالَتِهِ مَنْ  
يَشَاءُ فَيُوحِي اللَّهُ وَ يُخْبِرُهُ بِبَعْضِ  
الْغَيْبَاتِ

And this is not the Grandeur of Allaah, O common people, that He may bestow the Knowledge of the Unseen to anyone amidst you. And inform you about the Ieemaan and infidelity of hearts. Yes, for this auspicious status and His Prophethood, Allaah chooses whomever He Wills, so He sends revelations towards him. And informs him about some of the secrets of the Unseen.

In reference to this sacred verse it is stated in *Tafseer-e-Khaazin*:

لَكِنَّ اللَّهَ يَصْطَفِي وَيَخْتَارُ مَنْ رُئِيَ  
فَيُطْلِعُهُ عَلَى مَا يَشَاءُ مِنْ غَيْبِهِ  
(ج ٨، ص ٣٠٨)

But Allaah makes *Mustafaa* [Chosen] and *Mukhtaar* [Authorize] amidst the Prophets, whomever He Wills and then from His Unseen, He Bestows him as much as He Wills.  
(vol-1, pg. 308)

In reference to this sacred verse it is stated in *Tafseer-e-Kabeer*:

فَأَمَّا مَعْرِفَةُ ذَلِكَ عَلَى سَبِيلِ الْإِعْلَامِ  
مِنَ الْغَيْبِ فَهُوَ مِنْ خَوَاصِّ الْأَنْبِيَاءِ  
(ج ٩، ص ١١١)

Thus, to know about the matters of the Unseen is by the Way of Teaching [by Allaah] amidst the qualities of the Respected Prophets.  
(vol-9, pg. 111)

In reference to this sacred verse it is stated in *Tafseer-e-Jumal*:

الْبُعْثُ لَكِنَّ اللَّهَ يُجْتَبِي أَنْ يَصْطَفِي مَنْ  
رُئِيَ مِنْ يَشَاءُ فَيُطْلِعُهُ عَلَى الْغَيْبِ

The meaning is, amidst His Prophets whomever Allaah makes the Selected One [*Mujtabaa*] and the Chosen One [*Mustafaa*], then He informs him about the Unseen.

In reference to this sacred verse it is stated in *Tafseer-e-Jalaalaien*:

وَلَكِنَّ اللَّهَ يُجْتَبِي وَيَخْتَارُ مَنْ يَشَاءُ  
فَيُطْلِعُ عَلَى غَيْبِهِ كَمَا أَطْلَعَ النَّبِيَّ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَالِ الْبُتُقِقِينَ

Yes whomever Allaah makes the Selected One [*Mujtabaa*] and the Favourite One [*Mustafaa*] then He informs him about His Unseen, like He informed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) about the condition of the hypocrites [*Munaafiqeen*].

In reference to this sacred verse it is stated in *Tafseer-e-Saawi Alal-Jalaalaien*:

إِلَّا الرُّسُلَ الَّذِينَ يَطْلِعُهُمْ عَلَى الْغَيْبِ

Verily, He informs the Prophets about the Unseen.

In reference to this sacred verse the leader of the opponents Janaab Shabbeer Ahmad Usmaani states:

“The conclusion is, the common people are not informed about any Unseen without mediation. The respected Prophets (*Salutations on them*) are given but as much Allaah Wills”.

It is absolutely proven by this sacred verse and summaries that Almighty Allaah grants His some Knowledge of the Unseen to His favourite Prophets.

3) And (Allaah) taught you (O Prophet) what you did not know, and great is the Grace of Allaah upon you.  
(النساء: ١١٣)

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ (٣)  
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

(Holy Qur'aan, chapter An-Nisaa, verse 113)

In reference to this sacred verse it is explained in *Tafseer-e-Khaazin*:

يَعْنِي مِنْ أَحْكَامِ الشَّرْعِ وَأُمُورِ الدِّينِ  
وَقِيلَ عَلَيْكَ مِنْ عِلْمِ الْغَيْبِ مَا لَمْ  
تَكُنْ تَعْلَمُ وَقِيلَ مَغْنَاهُ وَعَلَيْكَ مِنْ

Meaning, it has been stated all the orders and affairs of religion has been taught to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from

خَفِيَّاتِ الْأُمُورِ وَاطَّلَعَكَ عَلَى ضَمَائِرِ  
الْقُلُوبِ وَعَلَيْكَ مِنْ أَحْوَالِ الْبُنُفِقِينَ وَ  
كَيْدِهِمْ (ج ۱ ص ۴۰۳)

the Knowledge of the Unseen which he did not know, and it is stated that the meaning of this is the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was bestowed with the Knowledge of the hidden matters, the secrets of the hearts, and the conditions of the hypocrites [Munaafiqeen] and their evilness.

(vol-1, pg. 403)

In reference to the same sacred verse it is stated in the *Tafseer-e-Jalaalaaien*:

أَيُّ مِنَ الْأَحْكَامِ وَالْغَيْبِ (ص ۹۷)

Meaning the Orders and the Knowledge of the Unseen was taught.

(vol-1, pg. 97)

In reference to the same sacred verse it is stated in *Tafseer-e-Saawi Alal Jalaalaaien*:

وَعَلَيْكَ مَا لَمْ تَكُنْ تَعْلَمُ أَيُّ عِلْمِ  
الْغَيْبِ

And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is taught which he did not know meaning the Knowledge of the Unseen.

(vol-1, pg. 245)

It is proven from this sacred verse and these summaries that Almighty Allaah bestowed the Knowledge of the Unseen to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

الرَّحْمَنِ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ (۴)  
الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝ (الرحمن)

4) The Most Affectionate. (1) Has taught the Qur'aan (to the Beloved Prophet). (2) He created man (the soul of humanity the Holy Prophet Muhammad). (3) He taught expression regarding whatever had already happened and whatever will happen. (4)

(Holy Qur'aan, chapter Ar-Rahmaan, verse 1-4)

In reference to the summary of this sacred verse it is stated in *Tafseer-e Ma'aalimut-Tanzeel*:

خَلَقَ الْإِنْسَانَ أَيُّ مُحَمَّدًا عَلَيْهِ  
السَّلَامُ عَلَيْهِ الْبَيَانَ يَعْنِي بَيَانَ مَا  
كَانَ وَمَا يَكُونُ

Allaah created human being meaning Muhammad (Salutations on him) and taught him *Bayaan* [expression] of everything that has taken place and everything that will take place.

In reference to the same verse it is stated in *Tafseer-e-Khaazin*:

قِيلَ الْبَرَادُ بِالْإِنْسَانِ مُحَمَّدًا صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ عَلَيْهِ الْبَيَانَ يَعْنِي بَيَانَ  
مَا كَانَ وَمَا يَكُونُ لِأَنَّهُ يُنَبِّأُ عَنْ خَبَرِ  
الْأَوَّلِينَ وَالْآخِرِينَ وَعَنْ يَوْمِ الدِّينِ  
(ج ۴ ص ۲۸۸)

It is stated that by human it means, Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) and by *Bayaan* [expression] it means, what has happened and what will happen, Allaah has taught him everything. Because the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has been informed about the ancients and the moderns and the Day of Judgement.

(vol-4, pg. 288)

In reference to this sacred verse it is stated in *Tafseer-e-Husaieni*:

آلَ عِلْمٍ مَا كَانَ وَمَا يَكُونُ هَسْتِ كَهَقِّ سَجَانِه  
در شب اسری به آن حضرت عطا فرمود

That knowledge is, *Maa-Kaana Wa Maa Yakoon* meaning whatever has happened, and whatever will happen, Allaah bestowed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) on the night of *Mi'raaj*.

In reference to this sacred verse it is stated in *Tafseer-e Saawi Alal Jalaalaaien*:

وَقِيلَ هُوَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لِأَنَّهُ الْإِنْسَانُ الْكَامِلُ وَ الْبَرَادُ  
بِالْبَيَانَ عِلْمٌ مَا كَانَ وَمَا يَكُونُ وَمَا هُوَ

And it is stated, that most Perfect human is Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) and with *Bayaan* [expression] it means that knowledge



کائن (ج ۴، ص ۱۵۳) which has happened and what is happening and what will happen, has been taught to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(vol-4, pg. 153)

It is proven by this sacred verse and these explanations that whatever has happened, whatever is happening and whatever will happen, Almighty Allaah has taught everything to the most Eminent [Huzoor-e-Akram] the beloved Holy Prophet, (Sallal Laahu 'Alaiehi Wa Sallam).

(۵) عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ (۱۰۰) (۱۰۰) 5) He is the Knower of the Unseen. He does not reveal His secrets to anyone. (26) Except to His chosen Messenger. (27) (Holy Qur'aan, chapter Jinn, verse 26, 27)

In reference to this sacred verse it is mentioned in *Tafseer-e-Khaazin* and *Tafseer-e-Baghwi*:

يَعْنِي إِلَّا مَنْ لَّصْطَفِيهِ لِرِسَالَتِهِ وَنُبُوَّتِهِ فَيُظْهِرُهُ عَلَى مَا يَشَاءُ مِنَ الْغَيْبِ حَتَّىٰ يُسْتَدَلَّ عَلَىٰ نُبُوَّتِهِ مِمَّا يُخْبِرُ بِهِ مِنَ الْبَغِيَّاتِ فَيَكُونُ ذَلِكَ مُعْجَزَةً لَهُ (۱۰۰) (۱۰۰) Meaning whom Allaah chooses for His Prophethood and Apostleship so on him, He manifests as much Unseen as He Wills. So, that his [Prophet's] giving information about the Unseen would become his evidence of Prophethood. Hence this (Knowledge of Unseen) is the miracle of the Prophet (Ibne Kaseer, vol-9, pg. 22, vol-9, pg. 319)

In reference to this sacred verse it is stated in *Rooh-ul-Bayaan*:

أَنَّ تَعَالَىٰ لَا يُطْلِعُ عَلَى الْغَيْبِ الذِّى يَخْتَصُّ بِهِ تَعَالَىٰ عَلَيْهِ إِلَّا لِمُرْتَضَىٰ الذِّى يَكُونُ رَسُولًا وَمَا لَا يَخْتَصُّ بِهِ And Almighty Allaah does not bestow that Knowledge of the Unseen which is especially for Himself [Allaah] to anyone, beside His Chosen Prophet and that knowledge which is not

يُطْلِعُ عَلَيْهِ غَيْرَ الرَّسُولِ (ج ۱۰، ص ۲۳۶) specific with Allaah, He [Allaah] Bestows it also to Non-Prophets, Friends of Allaah [Auliyyaa Allaah] as well.

(vol-10, pg. 236)

In reference to this sacred verse it is stated in *Tafseer-e-Saawi Alal Jalaalaieen*:

أَيُّ إِلَّا رَسُولًا ارْتَضَاهُ لِإِظْهَارِهِ عَلَىٰ بَعْضِ غُيُوبِهِ فَإِنَّهُ يُظْهِرُهُ عَلَىٰ مَا يَشَاءُ مِنْ غَيْبِهِ (ج ۴، ص ۲۵۸) Meaning when He chooses amidst His Prophets, so on them He [Allaah] Manifests from His Unseen's, as much as He Wills. (vol-4, pg. 258)

In reference to the same sacred verse it is stated in *Tafseer-e-Azeezee*:

انچه به نسبت همه مخلوقات غائب است غائب مطلق است مثل وقت آمدن قیامت و احکام تکوینی و شرعی باری تعالی در هر روز و هر شریعت و مثل حقائق ذات و صفات او تعالیٰ علی سبیل التفصیل ایں قسم را غیب خاص او تعالیٰ نیز می نامید فلا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا پس مطلع نمی کند بر غیب خاص خود هیچ کس را مگر کسے را که پسند می کند و آن کس رسول باشد خواه از جنس ملک و خواه از جنس بشر مثل حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم اور اظہار بعضے از غیوب خاصہ خود می فرماید (ص ۱۷۳) The thing that is unseen from all the creation is Absolute Unseen [Ghaieb Mutlaq], like the time of the arrival of the Day of Judgement, and the Creating and Legislative Orders of Allaah, which is taking place every day in every Sharee'at. Moreover, the True details about the Self and Attributes of Almighty Allaah. This kind is called the special Unseen of Almighty Allaah. Thus, He [Allaah] does not manifests this special Unseen to anyone, beside the one whom He [Allaah] likes. And that is the Prophet, he may be from the kinds of angels or may be from the kinds of human, like Hazrat Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) then on him He [Allaah] Manifests from His Special Unseen's some Unseen's.

(pg. 173)

It is proven from this sacred verse and its explanations that Allaah Manifests to his Chosen Prophets His special Knowledge of the Unseen.

(٦) وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٦﴾  
(التكوير)  
6) And He (Holy Prophet Muhammad) is not a miser as to the disclosing of the Unseen.  
(Holy Qur'aan, chapter Al-Takweer, verse 24)

In reference to this sacred verse it is explained in *Tafseer-e-Ma'aalimut-Tanzeel*:

يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ  
بِهِ عَلَيْكُمْ بَلْ يُعَلِّمُكُمْ وَ يُخْبِرُكُمْ وَلَا  
يَكْتُمُهُ (ج ٤ ص ٢٢٢)  
Allaah says, that the Knowledge of the Unseen is manifested to My Prophet, and he does not do miserliness in telling it, rather He [Prophet] teaches you and gives you information and does not hide it.

(vol-4, pg. 422)

In reference to the same sacred verse it is explained in *Tafseer-e-Khaazin*:

يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ  
بِهِ عَلَيْكُمْ بَلْ يُعَلِّمُكُمْ وَيُخْبِرُكُمْ بِهِ  
(ج ٤ ص ٣٥٤)  
Allaah says, that as the Knowledge of the Unseen comes to this Prophet, he does not do miserliness in telling you, and informs you about it.

(vol-4, pg. 357)

In reference to this sacred verse it is stated in *Tafseer-e-Baghwi*:

يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ  
بِهِ عَلَيْكُمْ بَلْ يُعَلِّمُكُمْ وَيُخْبِرُكُمْ بِهِ  
(ج ٤ ص ٢٢٢)  
Allaah says, that as the Knowledge of the Unseen comes to this Prophet so, he does not do miserliness in telling you, rather he teaches you and informs you.

(vol-4, pg. 422)

In reference to this same sacred verse the leader of the opponents Janaab Shabbeer Ahmad Usmaani says:

Meaning, this Prophet gives the news of all kinds of Unseen, about the past, the present or the future or regarding the Names and the Attributes of Allaah or the Orders of *Sharee'ah*, or about the reality of the religion and the falsehood or about the conditions of the Hell and Heaven, or about the details after the death and he does not do even a slight miserliness in telling us about these things, neither does he demand for any payment for it, then how can the title of *Kaahin* [Fortune-teller] be suitable for him.

(Marginal note on Holy Qur'aan pg. 764)

It is proven from this sacred verse and these summaries that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) knows the Knowledge of the Unseen and does not do miserliness in telling about it, rather he also teaches and informs his devotees.

(٤) وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا  
لِّكُلِّ شَيْءٍ (النحل: ٨٩)  
7) And We have sent down this Book [Qur'aan] upon you explaining clearly everything.  
(Holy Qur'aan, chapter An-Nahl, verse 89)

(٨) مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ  
(انعام: ٣٨)  
8) We have left out nothing in the Book [Qur'aan].  
(Holy Qur'aan, chapter Al-An'aam, verse 38)

(٩) مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ  
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ تَفْصِيلَ  
كُلِّ شَيْءٍ (يوسف: ١١١)  
9) It is [Qur'aan] not a discourse concocted, but a confirmation of what went before and a detail explanation of everything.  
(Holy Qur'aan, chapter Yoosuf, verse 111)

It is proven from these three sacred verses that in Qur'aan there is highlighted explanation of everything and that also in detail. That is why Hazrat Mujaahid and Ibne Suraaqah (*Allaah be pleased with them*) says:

مَا مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا هُوَ فِي كِتَابِ  
اللَّهِ (الاتقان، ج ٢، ص ١٢٦)

And in the entire world there is no such thing which is not described in the Qur'aan.

(Al Ittiqaan, vol-2, pg. 126)

So, when this is also proven that in the Holy Qur'aan there is an enlightened and detail explanation of everything, hence; in the faith of Ahle Sunnat Wa Jamaa'at, 'Shaie' is termed for everything that is present. And in present things the written things of pen, and the hidden secrets of the Divine Preserved Tablet [Lauh-e-Mahfooz] is also included. So, the clear explanation of the Glorious Qur'aan is also possessed by the Knowledge's of Lauh [Tablet] and the Qalam [Pen]. Now also ask this from the Qur'aan, that what is in the Divine Preserved Tablet [Lauh-e-Mahfooz]. The Qur'aan says:

(١٠) كُلِّ صَغِيرٍ وَكَبِيرٍ مُسْتَقَرٌّ ﴿٥٣﴾  
(القدر: ٥٣)

10) And everything small and big is written down [in the Divine Persevered Tablet].

(Holy Qur'aan, chapter Al-Qamar, verse 53)

(١١) لَا حَبَّةَ فِي ظُلُمَاتٍ إِلَّا رُضٍ وَلَا  
رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾  
(الانعام: ٥٩)

11) Neither there is a grain in the darkness of the earth nor anything wet or dry, which is not written in the Divine Preserved Tablet [The Luminous Book].

(Holy Qur'aan, chapter Al-Inaam, verse 59)

(١٢) وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ  
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾ (يونس: ٦١)

12) And there is nothing smaller than that or greater, but it is in the Divine Preserved Tablet [The Luminous Book].

(Holy Qur'aan, chapter Yoonus, verse 61)

(١٣) وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ  
مُبِينٍ ﴿١٢﴾ (يس: ١٢)

13) And We have preserved everything in the Divine Preserved Tablet [Clear Book].

(Holy Qur'aan, chapter Yaaseen, verse 12)

It is proven from these four verses, that from the first day until the last day, whatever happened, whatever will happen, it is all written in the Divine Preserved Tablet [Lauh-e-Mahfooz]. It's highlighted and detail explanation is present in the Holy Qur'aan. And whatever is in the Holy Qur'aan, Allaah has bestowed it's Perfect Knowledge to His beloved, Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so, without any doubt, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Scholar of ما كان وما يكون Maa Kaana Wa Maa Yakoon' [that which has happened and what will happen].

Some unwise people, while arguing about تَبْيَاطُ الشَّيْءِ [Tibyaanal Likulli Shaie'in] say that, with كُلِّ شَيْءٍ Kulli Shaie'in it mean somethings. And for evidence present the saying of Hud Hud [Hoopoe bird], وَأَوْثَقْتُ مِنْ كُلِّ شَيْءٍ [(Holy Qur'aan chapter An-Naml, verse 23)] and after saying they say when Bilquees was given everything. There are many such things, which were not even created at that time, they were invented later, hence; it is proven that even with كُلِّ شَيْءٍ Kulli Shaie'in it means some, similarly, here also it means some..

Pity on such people, who do not think logically, and by understanding the wrong meaning of Allaah's verses they themselves deviate and also misguides others.

They should pay attention to this, that Almighty Allaah has quoted this saying of Hud Hud [Hoopoe]. It has not been informed by Allaah himself therefore, Almighty Allaah says, Hud Hud [Hoopoe/bird] came to inform Hazrat Sulaiemaan (Salutations on him).

إِنِّي وَجَدْتُ امْرَأَةً تَبْلُغُهُمْ وَأَوْثَقْتُ  
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾  
(النمل: ٢٣)

I found a woman ruling over them, and she has been given from everything and she has a great throne.

(Holy Qur'aan, chapter An-Naml, verse 23)

The saying of one bird according to its own perception and capability Kulli Shaie'in and the saying of Kulli Shaie'in of Almighty Allaah, is it same and equal.

چہ نسبت خاک را با عالم پاک؟

### **Cheh Nisbat Khaak Raa Baa Aalam-e-Paak**

What comparison does dust have with the Holy Heaven

All the things of the wealth and provision, Country and Kingdom of Queen Sheebah [Bilquees] is the *Kullu Shaie'in* of Hoopoe bird [Hud Hud]. It is not the “*Kullu Shaie'in*” of Almighty Allaah. It has the same difference as the greatest throne of *Hud Hud* [bird] and the Greatest Throne of Almighty Allaah. The throne of Queen Bilquees which was seventy [70] or eighty [80] yards long and [forty] 40 yards wide and it is termed as the great throne by *Hud Hud* [bird/hoopoe]. While the Great Throne considered by Almighty Allaah is that whose greatness and vastness can be imagined by this writing:

“The Greatness of the *Arsh* [Throne of Allaah] is evident from this, the Sun is more than one hundred and fifty [150] times bigger than the Earth, and it is present in such a small portion of the sky. Hence, how big would be the sky, then the second [sky] is bigger than this, and the third [sky] one is even bigger, then like this, imagine how much bigger will be the seventh sky, and all these skies are such in front of the *Kursi* [Chair] as you place seven *Dirhams* [coins] in a big round platter. And then the same way the *Kursi* [Chair] is small in front of the *Arsh* [Throne]. From this the *Arsh* may be imagined, the people of the Observatory call it the Highest sky [Empyrean] [*Falak-ul-Aflaak*], its distance from the center of the Universe till the deep bottom is quoted in *Rooh-ul-Ma'aani* as three crore, thirty five lakh, twenty four thousand, six hundred and nine [33524609] *Farsang*. And one *Farsang* is equivalent to 3 kos. So, the stated distance would be 100573827 [kos], i.e. 201,147,654 [miles] 372525455.208 [km]. This is only one half of its radius of the deep level of this circle. From this the greatness of the level of depth should be evaluated. And the observers could not find out the distance till the *Muhaddab* [convex], even though the astrologers have been unable to prove that, there is nothing above the highest sky. And this is proven by the narrations, that there is no body above the *Arsh* [Throne]. Thus, if *Falakul Aflaak* [the highest sky] is something else, then the *Arsh* [Throne], then the *Arsh* will be even higher than this. So, what can be the evaluation of its Greatness.”

(Tafseer Bayaan ul Qur'aan, in reference to the verse #128 chapter At Taubah)

It is proven the way there is great difference between the *Arsh-e-Azeem* of *Hud Hud* [bird/hoopoe] and the *Arsh-e-Azeem* of Allaah, similarly there is a great difference between the *Hud Hud* [hoopoe's] *Kull Shaie'in* and Almighty Allaah's *Kull Shaie'in*. See the manifestations of *Kull Shaie'in* of Almighty Allaah in the following verses:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ (البقرہ)

Surely, Allaah is Mighty to do everything.

(Holy Qur'aan, chapter Al-Baqarah, verse 20)

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾ (نصات)

Be aware! Undoubtedly He encompasses everything.

(Holy Qur'aan, chapter Fuusilat, verse 54)

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾ (الحمد)

And He knows everything.

(Holy Qur'aan, chapter Al-Hadeed, verse 2)

وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴿١٦٤﴾ (الانعام)

And He [Allaah] is the Nourisher of everything.

(Holy Qur'aan, chapter Al-An'aam, verse 164)

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴿٦٢﴾ (الزمر)

Allaah is the Creator of everything.

(Holy Qur'aan, Chapter Az-Zumar, verse 62)

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٣﴾ (الطلاق)

And that Allaah encircles all the things in His knowledge.

(Holy Qur'aan, chapter At-Talaaq, verse 12)

فَسُبْحَانَ الَّذِي يَبْدَأُ مَلَكُوتَ كُلِّ شَيْءٍ ﴿٨٣﴾ (يس)

Therefore, Glorified is He in Whose hand is the Governance of everything.

(Holy Qur'aan, chapter Yaaseen, verse 83)



Now pay attention on the *كُلِّ شَيْءٍ* “Kulli Shaie’in” of Almighty Allaah, and by taking the meaning of some, tell which is that thing, of which He is the not the Creator, which thing that He is not Encircling, which that He does not Know, on which He is not All-Powerful, and of which He is not the *Rabb* [Nourisher]? ★

When in these verses by *Kulli Shaie’in* is everything, not few things. So, this way by this saying of Almighty Allaah, *وَرَزَقْنَاكَ الْكِتَابَ تَبْيَانًا لِّلْحَقِّ شَيْءٍ* it also means everything not few things. When there is a clear description of *Kulli Shaie’in* [Everything] in Qur’aan and the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is the perfect scholar of Qur’aan so, undoubtedly he will be the scholar of everything.

As far as the saying of few interpreters of the Holy Qur’aan, ‘Some knowledge of the Unseen,’ so that is the some of the Knowledge of the Unseen of Almighty Allaah meaning, Almighty Allaah has bestowed some of this Knowledge of the Unseen. It is not the some of the deniers and the opponents. Their it is not some, rather it is malice, details of which will be coming now after a few lines. The ‘Some’ of Almighty Allaah is even much bigger than the *Kulli Shaie’in* [Everything] and the knowledge of all the creations.

Therefore, it is stated in the authentic Bukhaari Shareef that in front of Hazrat Khizr and Hazrat Moosaa (*Salutations on them*) a sparrow filled her beak with water from the river, so Hazrat Khizr (*Salutations on him*) said to Hazrat Moosaa (*Salutations on him*) the knowledge of mine, yours and all the creation in front of the Knowledge of Almighty Allaah is like, in front of the water of river is the water in the beak of the sparrow.

★ My Respected father [*Allaah have mercy on him*] presented the references of seven [7] verses. This humble servant is presenting three [3] more verses so that the meaning of the Qur’aanic words, *تِلْكَ آيَاتُ الْكَاْمِلَةِ* “*Tilka Asharatun Kaamilah*” [These are ten complete] be manifested. *إِنَّا لِلّٰهِ عَلَى كُلِّ شَيْءٍ شَهِيدٌ* “*Innal Laaha Alaa Kulli Shaie’in Shaheed*” [Undoubtedly, everything is before Allaah] (*Holy Qur’aan, chapter Al-Hajj, verse 17*) *وَإِنَّا لِلّٰهِ عَلَى كُلِّ شَيْءٍ وَكِيلٌ* “*Wal Laahu Alaa Kulli Shaie’inu-Wakeel*” [And Allaah is Guardian over everything] (*Holy Qur’aan, chapter Huud, verse 12*) *وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ* “*Wa Rabbuka Alaa Kulli Shaie’in Hafeez*” [And your Rabb is Watch full over All things] (*Holy Qur’aan, chapter Sabaa, verse 21*). And what is that thing, of which He is not the Witness, the Guardian and the Protector? Kaukab (*Ghufira Lahu*)

For this reason, the respected scholars have also considered *Kulli Shaie’in* as unlimited. And the Knowledge of Almighty Allaah is Unlimited, Unrestricted and Uncountable.

Now along with this, also look at the “Some knowledge” [*Ba’az Ilm*] of the opponents and the deniers. Therefore, a person asks Janaab Ashraf Ali Thanvi, that “*Zaied* [a person] says, that there are two kinds of Knowledge of the Unseen, ‘*Biz-zaat*’ [by Himself] by this it means that there cannot be anyone All-Knower of the Unseen beside Almighty Allaah [Himself], and ‘*Bawaastah*’ [by mediation] its meaning is, the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) was the Knower of Unseen. How is this belief of *Zaied*?” As quoted.

In reply to this Thanvi Saahib says on page 7, of his booklet *Hifz-ul-Ileemaan*,

“Then if according to *Zaied* [person], it is correct that the Knowledge of the Unseen was considered for His [*Sallal Laahu ‘Alaiehi Wa Sallam*] sacred personality then the point of concern is, by this Unseen does it means “*Ba’az Ghaieb*” [Some Unseen] or “*Kul Ghaieb*” [All Unseen]. If some knowledge of unseen is meant, then what is the exclusiveness of only the Prophet in it, such knowledge of Unseen is also possessed by *Zaied* or Amar [common person], rather every child and insane, even all animals and beasts, because every person has the knowledge about something which is hidden from the other person, then should it be that all would be called the knower of the unseen.” As quoted.

Although, the meaning of this filthy statement is absolutely clear, but still a brief explanation is done so that no doubt will remain. The underlined words are of Thanvi Saahib.

He says,

Then if according to *Zaied* [person] it is accepted to be correct that the Knowledge of Unseen was considered for his [Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)] then the point of attention is by this unseen does it means some unseen or all unseen?

In this Thanvi Saahib has made the knowledge of unseen into two kinds, all knowledge of the Unseen and some knowledge of the Unseen. The first kind of Knowledge of the Unseen, to be proven for the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is intellectually and quotably verified as false. Therefore; he further says, if by it means the Knowledge of All-Unseen, like this, that not even a single thing is exempted so, its falseness is proven intellectually and by quoted evidence. Now the second kind is left meaning some Knowledge of the Unseen, so he says regarding this. By this it means some Knowledge of the Unseen, then in this what is the exclusiveness of only the Prophet. He did accept it, but along with it he also said, that there is no exclusiveness of the Prophet in this, because such Knowledge of the Unseen like the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has, such is also possessed by Tom, Dick and Harry i.e., every common man rather every child and insane, meaning all immature children and all mad people, instead; all animals and beasts meaning all animals and all quadruped also have. Because everyone has the knowledge of such one thing or the other which is hidden from the other person, so it is needed that everyone should be called the Knower of the Unseen. Meaning since, every person has the knowledge of some unseen thing therefore; his knowledge became like the knowledge of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Thus, the way this common person keeps the belief of Knowledge of the Unseen about the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then he should also keep the same belief for everyone and call everyone the Knower of the Unseen.

بریں عقل و دانش بپایہ گریست

**Bareen Aql-o Daanish Bibaayed Gireest**

Should cry on such intellect and wisdom

On the above statement A'laa Hazrat Imaam-e-Ahle Sunnat Maulana Shaah Ahmad Rizaa Khan Faa'zil Bareelvi (Allaah have mercy on him) gave the verdict of Infidelity [Kufr]. And the Scholars of Ahle Sunnat of Arab and Ajam [Non-Arab] certified this verdict. ★

★ See the book, *Hussaam ul Haramaien Ash Shareefaien, Assawaarim ul Hindiya*.

For this reason, these people remain busy in trying to afflict every possible damage and defame to him and his followers. I wish, these people had kept the greatness and respect of the Most Eminent [Huzoor], the Chief of the Prophets and the Messengers [Saiyyid ul A'nnbiyaa Wal Mursaleen], the Final and Last Prophet [Khaatamun Nabiyyeen], the Mercy for the Worlds [Rahmatul Lil Aalameen], the Intercessor of the Sinners [Shafee'-ul Muznibeen], the Beloved of the Allaah [Habeeb-e- Kibriyaa], the Cause of the World and Sky [Baa'is-e-Arz o Samaa], the Knower of what has happened and will happen [Aalim Makaan Wa Maa Yakoon] Hazrat Ahmad-e-Mujtabaa Muhammad-e-Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) in front and should ponder on these words of Thanvi Saahib. "If it means, some Knowledge of the Unseen then what is the specialty of the Prophet in this. Such knowledge of the Unseen is also possessed by Zaid and Amar [Tom and Dick, every common person], rather by every child and insane, rather also by all animal and beasts."

Undoubtedly in this filthy statement there is a clear disrespect of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and His disrespect is clear infidelity.

The devotees of Thanvi Saahib say, "This statement is absolutely unblemished, in this, what is clear insult, there is not even a trace of insult, you do not understand. He was the Wiseman of the Nation [Hakeem-ul Ummat], is it not an ordinary thing to understand his statement etc., etc. Meaning this is their reply."

Very respectfully I request to these people, if certainly in front of you this statement is without any contamination and there is not even a sign of disrespect in it, so kindly with cool heartedness ponder on the following statements.

"Then if according to Zaid [person], it is correct that the Knowledge of Unseen was considered for His [Sallal Laahu 'Alaiehi Wa Sallam] sacred personality then the point of concern is, by this Unseen does it mean "Ba'az Ghaieb" [Some Unseen] or "Kul Ghaieb" [All Unseen]. If some knowledges of unseen is meant, then what is the exclusiveness of the Prophet in it, such knowledge of Unseen

is also possessed by every Tom and Dick [common person], rather every child and insane, even all animals and beasts, because every person has the knowledge about something which is hidden from the other person.”

Then if according to *Zaied* [person], it is considered correct that the Knowledge was considered for the personality of some very big Deobandi scholar, then the point of question is, by this knowledge does it mean “*Ba’az Ilm*” [some knowledge] or “*Kul Ilm*” [All Knowledge]. If it means some knowledge then what is the exclusiveness of the Deobandi scholar in this. Such knowledge is possessed by every donkey, every dog, every pig, and every owl because everyone does have the knowledge of something or the other.

Then if on the personality of any District Magistrate, the ruling of the Government is considered to be correct, according to *Zaied*, then the point of concern is, by this does it means empowerment on some land or on all the land. If by this it means governance on some, then what is the exclusiveness [specialty] of only the Magistrate Saahib on this. Such empowerment is also possessed by even every mouse in his hole, the fox in his pit, because everyone has the empowerment on someone or the other.

The followers of Thanvi Saahib should determine that, in these statements is there, an insult of the legendary scholar and the Magistrate Saahib or not. If there is, and surely there is, then in the same kind of statement of Thanvi Saahib is there an insult of the Holy Prophet, the Chief of the Universe [*Saiyyid-e-Aalam*] (*Sallal Laahu ‘Alaiehi Wa Sallam*) or not, and the one who insults him is an infidel or not?

If it is not an insult, then please get these statements attested by five unbiased reputable justly temperament respected scholars and five respected District Magistrates and they would write that in these statements, there is no disrespect of the great scholar and District Magistrate, the reality will be clear.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

**Wa Maa Alaienaa Illal Balaagh**

And on us is nothing but to convey [True Message]

I humbly request in the honour of the respected readers, we do not have any personal rivalry or enmity against Janaab Thanvi Saahib because it is an issue of the respect and honour of the Holy Prophet, the Lord of the Universe [*Saiyyid-e-Aalam*] (*Sallal Laahu ‘Alaiehi Wa Sallam*) therefore; these few lines are written. The honour of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is mandatory for us, and this is the Order of Almighty Allaah for us.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ  
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ  
عَلَى الْإِيمَانِ ۖ وَمَنْ يَتَوَلَّهُمْ فَا  
وَلَيْكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ (التوبة: ٢٣)

O believers, do not take your fathers and brothers over friends, if they prefer infidelity to Faith. And whoso of you will befriend them then they are amid the oppressors.

(Holy Qur’aan, chapter At-Taubah, verse 23)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ  
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۖ أُولَٰئِكَ كَتَبَ  
فِي قُلُوبِهِمُ الْإِيمَانَ ۖ وَآيَدَهُمْ بِرُوحٍ  
مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ ۖ أُولَٰئِكَ حِزْبُ اللَّهِ ۖ أَلَا  
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

(المجادله)

You shall not find people who believe in Allaah and the Last Day, loving those who act in opposition to Allaah and the Messenger. Even though they maybe their fathers or their sons, or their brothers or their kinsmen. These are they in whose hearts He has inscribed faith, and whom He has strengthened with *Rooh* [Spirit] from Him. And He will cause them to enter gardens [Paradise], beneath which streams flow, to remain there for eternity. Allaah is well pleased with them and they are well-pleased with Him. These are the party of Allaah. Undoubtedly, the party of Allaah is successful.

(Holy Qur’aan, chapter Al-Mujaadalah, verse 22)

It is clearly proven by these two verses that a true believer will never have friendship with those who prefer *Kufr* [Infidelity] over *Ieemaan* [Faith]. And who will do disrespect in the honour of Allaah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or oppose them. Even how much near or beloved they might be, now even after knowing about their insolences, about their infidelity, to keep their love or respect in hearts then that person is not Muslim, rather he is a transgressor [Zaalim].

Almighty Allaah says:

وَعَلَّمَهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾  
(الكهف: ٦٥)  
'And bestowed him [Hazrat Khizr]  
Our Special Divine Knowledge [Ilm-e-Ladunni].  
(Holy Qur'aan, chapter Al-Kahf, verse 65)

In reference to this verse it is explained in *Tafseer Ibne Jareer* narration by Hazrat Abdul Laah Ibne Abbaas (Allaah be pleased with them), He says:

كَانَ رَجُلًا يَعْلَمُ الْغَيْبَ  
(ج ١٥، ص ٣٢٣)  
And that Khizr (Salutations on him) knew  
the Unseen.  
(Vol-15, pg.323)

In reference to this verse it is stated in *Tafseer-e-Baiezaavi*:

وَهُوَ عِلْمُ الْغَيْبِ  
(ج ٣، ص ٥١٠)  
(And that Ilm-e-Ladunni which  
Allaah taught him) it was the  
Knowledge of the Unseen.  
(Vol-3, pg.510)

In explanation to the same verse it is stated in *Tafseer Rooh-ul-Bayaan*:

هُوَ عِلْمُ الْغَيْبِ (ج ٥، ص ٣٢١)  
That Ilm-e-Ladunni is the Knowledge  
of the Unseen's.  
(Vol-5, pg.321)

In explanation to this same verse it is stated in *Tafseer-e-Khaazin*:

أَيُّ عِلْمٍ الْبَاطِنِ الْهَامًا (ج ٣، ص ١٤١)  
Meaning that Knowledge is hidden  
which has been revealed.  
(Vol-3, pg.171)

In explanation to this same verse it is stated in *Tafseer Madaarik Alal-Khaazin*:

يُعْنَى الْأَخْبَارَ بِالْغَيْبِ (ج ٢، ص ٢٢)  
Meaning they have been bestowed  
the news of the Unseen.  
(Vol-2, pg.22)

It is proven by the interpretations of this sacred verse that Almighty Allaah had also bestowed Hazrat Khizr (Salutations on him) the Knowledge of the Unseen. And it is proven by these verses and their explanations that Almighty Allaah bestowed uncountable Knowledge of Unseen to His beloved Hazrat Ahmad-e-Mujtabaa Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam). His blessed chest was the treasure of the Knowledge of the Unseen.

As far as those verses are left which negate the Knowledge of the Unseen for example:

لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
الْغَيْبَ إِلَّا اللَّهُ ..... وَ عِنْدَهُ مَفَاتِحُ  
الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ  
(النمل، ٦٥، انعام: ٥٩)  
None in the heavens and the earth  
can know [by himself] the Unseen  
except Allaah (65)..... And with  
Him are the keys of the unseen.  
No one knows them except Allaah.  
(59)  
(Holy Qur'aan, chapter An-Naml, verse 65,  
An-Naml, verse 59)

By this it means *Biz-zaat* Knowledge of the Unseen meaning personally without the telling of Almighty Allaah is meant. And our belief on this is, that without the telling of Almighty Allaah no one can know the Unseen. A person who believes that *Biz-zaat* Knowledge of the Unseen, by himself for any Non-Allaah, he is an infidel.

If we do not explain this, then few problems definitely surface for example some verses established and some negates the knowledge of the Unseen. If we believe in the verses which negates and deny the verses which establish then this is infidelity.



Almighty Allaah says:

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ  
بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ  
مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ  
يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ  
(البقرة: ٨٥)

...So do you believe in some part of the Book of Allaah and disbelieve some part of it? So what is the punishment of him who does such amid you except, disgrace in the worldly life and on the Day of Resurrection they will be sent back to the grievous torment ....

(Holy Qur'aan, chapter Al-Baqarah, verse 85)

If by believing on negating and establishing verses, we do not differentiate between the personal knowledge and bestowed knowledge rather believe it only to be the same kind of Knowledge of the Unseen then we have to believe there is contradiction in Qur'aan and contradiction in Qur'aan is impossible.

Almighty Allaah says:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا  
فِيهِ اخْتِلَافًا كَثِيرًا ۝ (النساء: ٨٢)

If it [Qur'aan] had been from other than Allaah, then they would surely have found therein much contradiction.

(Holy Qur'aan, chapter An-Nisaa, verse 82)

The truth is this, both the negating and establishing verses of Qur'aan should be believed and compared like this, that the negation is also the Truth and establishing is also the Truth. Negation is of personal Knowledge of Unseen, meaning without the Bestowing of Allaah no one knows. And establishing the Bestowed Knowledge of the Unseen with Allaah's Grace to His Beloved, Hazrat Ahmad-e-Mujtabaa, Muhammad-e-Mustafaa the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew the Knowledge of the Unseen. Therefore, whoever would be a denier of bestowed Knowledge of the Unseen he due to the denying of the verses is absolutely an infidel. Because a *Mu'min* [True Muslim] does not deny any sacred verse rather has belief on the whole Qur'aan.

## Sacred Ahaadees

Hazrat Abdul Rahmaan Bin Aa'ish (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

(١) رَأَيْتُ رَبِّي عَزَّوَجَلَّ فِي أَحْسَنِ صُورَةٍ  
قَالَ فِيمَ يَخْتَصِمُ الْبَلَاءُ الْأَعْلَى؟ قُلْتُ  
أَنْتَ أَغْلَمُ قَالَ فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ  
فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيْ فَعَلِمْتُ مَا فِي  
السَّهْلِ وَمَا فِي الْأَرْضِ وَتَلَا وَكَذَلِكَ  
نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّهْلِ وَالْأَرْضِ  
وَلَيْكُونَ مِنَ الْمُؤْمِنِينَ (مشکوٰۃ: ٢٥٤)

I saw my Gracious Rabb in Superlative Appearance. Almighty Allaah said, (O Muhammad) the sacred Angels quarrel on what matter? I replied, O Allaah, You are the Best Knower. The Prophet said, then My Rabb [Allaah] placed His Hand of Blessings in between my both shoulders. I felt the coolness of receiving this benefit of Allaah's hand in between my chest. Thus, I got the knowledge of all those things which were in the Worlds and the Skies. And according, to the nature of the occasion the Prophet recited this *وَكُنْ لَكَ نَزَرُ إِبْرَاهِيمَ مَلَكُوتَ السَّهْلِ وَالْأَرْضِ* (Holy Qur'aan chapter Al-An'aam, verse 75). Meaning, thus like this We show Ibraaheem [Salutations on him] all the Kingdoms of the heavens and the earth so that he would become amidst the observers of certainty [Aien-ul Yaqeen].

(Mishkaat: 725)

Hazrat Mullaa Ali Qaari (Allaah have mercy on him) writes in explanation of this Hadees Shareef:

قَالَ ابْنُ حَجَرٍ أَيُّ جَبِينِ الْكَائِنَاتِ الَّتِي  
فِي السَّهْلِ بَلْ وَمَا فَوْقَهَا كَمَا يُسْتَفَادُ  
مِنْ قِصَّةِ الْبُعْرَاجِ وَالْأَرْضِ هِيَ بِمَعْنَى

Allaamah Ibne Hajr says, that by *Maa Fis Samaawaat*, it means the Knowledge of the Skies rather the Knowledge of all the Universe above it, is meant, like it was benefitted by

الْجَنَسِ أَمْ وَ جَبِيْعُ مَا فِي الْأَرْضِيْنَ  
السَّبْعِ بَلْ وَمَا تَحْتَهَا كَمَا أَفَادَا  
اِخْبَارَكَ عَلَيْهِ السَّلَامُ مِنَ الشُّوْرِ  
وَالْحَوْتِ الَّذِينَ عَلَيْهِمَا الْأَرْضُونَ كُلُّهَا  
يَعْنِي إِنَّ اللَّهَ أَرَى إِبْرَاهِيْمَ عَلَيْهِ السَّلَامُ  
مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَ كُشِفَتْ  
لَهُ ذَالِكُ وَفُتِحَ عَلَى أَبْوَابِ الْغُيُوبِ  
(مرقاة شرح مشکوٰۃ، ج ۲، ص ۶۰۹، زیر  
حدیث: ۷۲۵)

the Event of Mi'raaj and by the earth it means species. Meaning all those things which are in the seven earths rather even below them, they were all known to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Like the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informing about Saur [Bull] and Hoot [Fish] on which are all the earths. It is beneficial to it, meaning Almighty Allaah showed Hazrat Ibraaheem (Salutation on him) the countries of the skies and the earths. And for him disclosed them. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Allaah opened the doors of the Unseen on me.

(Mirqaat Sharh Mishkaat Shareef, vol-2, pg. 609, under Hadees # 725)

1) Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says in explanation of this sacred Hadees that:

فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ بِسِ  
وَأَسْتَمُ هَرَجَ دَرِ آسَمَانِهَآ وَ هَرَجَ دَرِ زَمِيْنِ بُوْدِ  
عِبَارَتِ اسْتِ از حُصُولِ تَمَامِ عُلُوْمِ جَزْوِي وَ  
كُلِّي وَ احاطه آں  
(اشعة الممعات شرح مشکوٰۃ، ج ۱، ص ۳۳۳)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, hence, I learnt whatever is in the skies and whatever is in the earth [Land]. This statement is about receiving all the partial and complete knowledge and also to encircle them.

(Ashi'atul Lam'at Sharh Mishkaat Shareef, vol-1, pg. 333)

2) Hazrat Umar-e-Farooq (Allaah be pleased with him) says:

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ  
حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ وَأَهْلُ

While staying amidst us, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informed us, about all the news from the beginning of all the creation, until the entering of the dwellers of

النَّارِ مَنَازِلَهُمْ حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَ  
نَسِيَ مَنْ نَسِيَ (بخاری شریف: ۳۱۹۲،  
مشکوٰۃ شریف: ۵۶۹۹)

Paradise to the Paradise and the dwellers of hell to the hell. The ones who remembered they remembered, and the ones who forgot they forgot. (Bukhaari Shareef: 3192, Mishkaat Shareef: 5699)

3) Hazrat Amr Bin Akhtab Ansaari (Allaah be pleased with him) said:

فَأَخْبَرَنَا بِهَا كَانَ وَ بِهَا هُوَ كَائِنٌ فَأَعْلَمَنَا  
أَحْفَقْنَا (مسلم شریف: ۷۲۶۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave us the news of every such thing which had happened and that is about to happen (until the Day of Judgement); amidst us the more knowledgeable is the one who has remembered more.

(Muslim Shareef: 7267)

4) Hazrat Huzaiefah (Allaah be pleased with him) says:

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَقَامًا مَا تَرَكَ شَيْئًا يَكُونُ فِي  
مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَ  
بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَ نَسِيَ مَنْ نَسِيَ  
(مسلم شریف: ۷۲۶۳)

That while standing amidst us, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not leave anything (rather) whatever had to happen until the Day of Judgement, he explained everything. Whoever did remember, he remembered, whoever forgot he forgot.

(Muslim Shareef: 7263)

(5) Hazrat Abu Zar Ghifaari (Allaah be pleased with him) says:

لَقَدْ تَرَكْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَمَا يُحَرِّكُ طَائِرٌ جَنَاحَيْهِ إِلَّا  
ذَكَرْنَا مِنْهُ عِلْمًا  
(مسند احمد: ۳۱۳۶۱، طبرانی: ۱۶۴۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) separated us in such a way, that there was not a single bird which moves its wings but the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did also mentioned this to us.

(Musnad Ahmad: 31361, Tibraani: 1647)

(6) Hazrat Huzaiefah (Allaah be pleased with him) says:

مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَائِدٍ فِتْنَةٍ إِلَّا أَنْ تَنْقَضِيَ الدُّنْيَا يَبْدُلُ مَنْ مَعَهُ ثَلَاثَ مِائَةٍ فَصَاعِدًا إِلَّا قَدْ سَبَّاهُ لَنَا بِاسْمِهِ وَاسْمِ أَبِيهِ وَاسْمِ قَبِيلَتِهِ (مشکوٰۃ: ۵۳۹۳)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not leave anyone who would enforce Fitnah [evil] in the world, until the end of the world, whose count will be more than 300. But he told us about their name, their father's name and also the name of their tribes.

(Mishkaat Shareef: 5393)

(7) Hazrat Abu Huraierah (Allaah be pleased with him) narrates, that a wolf came towards a goat grazing shepherd, and he took one goat from his goats. The shepherd looked for the wolf, until he snatched that goat. Hazrat Abu Huraierah says, that wolf sat on top of the hilltop in his peculiar style and he kept his tail in between his both feet and said, (O' shepherd), you have done the attempt of taking away that provision [rizq] from me which was given to me by Almighty Allaah.

قَالَ الرَّجُلُ تَا اللَّهُ إِنْ رَأَيْتُ كَالْيَوْمِ دُئِبٌ يَتَكَلَّمُ فَقَالَ الدِّئِبُ أَعْجَبُ مِنْ هَذَا رَجُلٌ فِي الثُّخَلَاتِ بَيْنَ الْحَرَّتَيْنِ يُخْبِرُكُمْ بِمَا مَضَىٰ وَمَا هُوَ كَائِنٌ بَعْدَكُمْ قَالَ فَكَانَ الرَّجُلُ يَهُودِيًّا فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ وَأَسْلَمَ فَصَدَّقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مشکوٰۃ: ۵۹۲۷)

The shepherd said, oath on Allaah, I have not seen a strange situation like today that a wolf is talking. The wolf said, the condition of that sacred human is much more astonishing than this, who in the region of date trees, between two mountains meaning in Madeenah Munawwarah and is informing you about the things what has happened, and which will happen in future. Hazrat Abu Huraierah (Allaah be pleased with him) says, that man was a Jew [shepherd], who came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and told this incident and became a Muslim. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) verified this news.

(Mishkaat Shareef: 5927)

Subhaanal Laah, the Jewish people accepted Islaam after hearing from the tongue of the wolf about the description of the Knowledge of the Unseen مَا كَانَ وَمَا يَكُونُ [Maa Kaana Wa Maa Yakoon] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). While the so called Muslims of this era, if even after hearing the evidences of the Qur'aan and Ahaadees they do not believe in the Knowledge of the Unseen of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then how sad it is.

Hazrat Mullaa Ali Qaari (Allaah have mercy on him) says in an explanation of this sacred Hadees Shareef:

يُخْبِرُكُمْ بِمَا مَضَىٰ أَيْ سَبَقَ مِنْ خَبَرِ الْأَوَّلِينَ مِنْ قَبْلِكُمْ وَمَا هُوَ كَائِنٌ بَعْدَكُمْ أَيْ مِنْ نَبَا الْأَخْرَافِ فِي الدُّنْيَا وَمِنْ أَحْوَالِ الْأَجْبَعِينَ فِي الْعُقُبَى (مرقاۃ، شرح مشکوٰۃ، ج ۹، ص ۳۸۲۳، زیر حدیث: ۵۹۲۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gives you the previous news about the earlier ones, and the news of all the happenings taking place after you in the world and the hereafter.

(Mirqaat Sharh Mishkaat Shareef, vol-9 pg.3823, Under the Hadees: 5927)

(8) Allaamah Khaazin (Allaah have mercy on him) explained the مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ of Tafseer chapter Aal-e-Imraan, verse 179. Note, he says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضْتُ عَلَى أُمَّتِي فِي صُورَهَا فِي الطَّيْنِ كَمَا عَرَضْتُ عَلَى آدَمَ أَعْلَبْتُ مَنْ يُؤْمِنُ بِي وَمَنْ يَكْفُرُ بِي فَبَدَعَ ذَلِكَ الْمُتَأَفِّقِينَ قَالُوا اسْتَهْزَأَ رَعَمٌ مُحِبًّا أَنَّهُ يَعْلَمُ مَنْ يُؤْمِنُ بِهِ وَمَنْ يَكْفُرُ مِمَّنْ لَمْ يَخْلُقْ بَعْدُ وَنَحْنُ مَعَهُ وَمَا يَعْرِفُنَا فَبَدَعَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, all my Ummah was presented in their own appearances like they were presented to Hazrat Aadam (Salutations on him) and I was told who will bring *Ieemaan* [belief] on me and who will do *Kufr* [infidelity]. When the *Munaafiqeen* [Hypocrites] heard this news, they did derision and started saying, Muhammad has this suspicion that he also keeps the news about the one who will believe in him and not

فَقَالَ عَلَى الْبُنْدِ فَحَبَدَ اللَّهُ وَأَثْنَى  
عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ طَعَنُوا فِي  
عِلْمِي لَا تَسْأَلُونِي عَنْ شَيْءٍ فِيمَا بَيْنَكُمْ وَ  
بَيْنَ السَّاعَةِ إِلَّا بَيَّاتُكُمْ بِهِ  
(تفسير خازن، ج ١، ص ٣٠٥)

disbelieve in him, of those people who have not been born yet. And we live with him, but he does not even recognise us. This talk reached the Eminent Holy Prophet, Full of Luminance [Huzoor Purnoor] (Sallal Laahu 'Alaiehi Wa Sallam) thus, the Blessed Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came on the sacred pulpit and after the Praising and Glorification of Allaah said, what is the condition of those people who do sarcasm in my knowledge. From now until the Day of Judgement, you will ask me about any thing that happens and I will inform you about it.

(Tafseer-e-Khaazin, vol-1, pg. 305)

(9) Hazrat Anas (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

فَوَاللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا (بخاری:  
٢٩٩٢، مسلم: ٦١٢١)

Oath on Allaah, you will ask me about anything only I will inform you about it while standing here.

(Bukhaari Shareef: 7294, Muslim Shareef: 6121)

Hazrat Anas (Allaah be pleased with him) says, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) repeated again and again. Ask, ask, some people did certain questions. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) answered them; and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was much zealous therefore; all the people started crying. Hazrat Umar-e-Farooq (Allaah be pleased with him) sat on his knees and said, رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) نَبِيًّا وَرَسُولًا [We are happy with this that Allaah is our Rabb, with Islaam that is our religion and with Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) that he

is our Prophet and the Messenger] then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became silent.

It is proven by the words of these Ahaadees لَا تَسْأَلُونِي عَنْ شَيْءٍ that there is nothing which is exempted from the Knowledge of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) because Shaie is Nakirah [common noun, it means anything] and it is well-known that in Arabic grammar when any common word is used after a negative sentence it will give benefit of generality as it is well explained in the books of Usul (Principle of Jurisprudence).

It is clearly proven by these true Ahaadees that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has the detailed knowledge of all from the beginning of the creation until their entrance to Paradise and Hell.

And also remember this, all that has been described here, it is not at all, not at all, the complete- knowledge of the sacred chest of the Holy Prophet, Full of Luminance [Huzoor Pur Noor], (Sallal Laahu 'Alaiehi Wa Sallam) rather it is a small portion of the Knowledge of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Hazrat Imaam Sharf-ud-Deen Busiree (Allaah have mercy on him) writes in the Qaseedah Burdah Shareef,

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَصَرَّتْهَا وَمِنْ عُلُومِكَ عِلْمَ النَّوْحِ وَالْقَلَمِ

(Qaseedah Burdah Shareef)

O Prophet of Allaah [Yaa Rasoolal Laah], verily the world and hereafter is due to your generosity and the Knowledge of the Preserved Tablet [Lauh-e-Mahfooz] and the Pen [Qalam] is one knowledge from your Knowledge

In reference to this verse Imaam Mullaa Alee Qaari (Allaah be pleased with him) explains in the explanation of Qaseedah Burdah:



وَعَلِمَهَا يَكُونُ نَهْرًا مِّنْ بُحُورٍ عَلَيْهِ وَ  
حَرْفًا مِّنْ سُطُورٍ عَلَيْهِ

(الزبدة العمدية، ص ١١٤)

And the Knowledge of *Lauh-o-Qalam* [Tablet and the Pen] is one stream from the rivers of Your Knowledge and is one word from the lines of your Knowledge.

(Az-Zubdatul Umdah, pg. 117)

Allaamah Sulaiemaan Jumal (*Allaah have mercy on him*) says in *Futuuhaat-e-Ahmadiyyah*:

وَسِعَ عَلَيْهِ عُلُومُ الْعَالَمِينَ الْإِنْسِ  
وَالْجِنِّ وَالْمَلَائِكَةِ لِأَنَّ اللَّهَ تَعَالَى أَطْلَعَهُ  
عَلَى الْعَالَمِ كُلِّهِ فَعَلِمَ عِلْمَ الْأَوَّلِينَ  
وَالْآخِرِينَ وَمَا كَانَ وَمَا يَكُونُ

And knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has encircled the Knowledge of all the Worlds, Jinn, Human and the Angels because Almighty Allaah has informed him about all the worlds. And has given the knowledge of the earlier and the later ones. And has taught everything, whatever has happened and what will happen.

Allaamah Kharpooti says in the explanation of *Qaseedah Burdah Shareef* that:

إِنَّ جَبِيْعَ الْأَنْبِيَاءِ كُلِّ وَاحِدٍ مِنْهُمْ  
طَلَبُوا وَأَخَذُوا الْعِلْمَ مِنْ عَلَيْهِ عَلَيْهِ  
الصلوة والسلام الذي كالبحر في  
السعة والكرم الذي هو كالديم لآلته  
عليه السلام مفيض وهم  
مستفاضون لآلته تعالى خلق ابتداء  
روحه عليه السلام ووضع علوم  
الأنبياء وعلم ما كان وما يكون ثم

Verily, all the respected Prophets asked and took from that knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which is like an ocean in vastness and from that Graciousness which is like heavy pouring rain. Because he is the one who gives blessings and all the respected Prophets are the ones who take blessings. Almighty Allaah first of all, created the soul of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And kept it in the Knowledge of all the Prophet *Maa Kana Wa Maa*

خَلَقَهُمْ فَأَخَذُوا أَعْلُومَهُمْ مِنْهُ  
(عصيدة الشهده)

Yakoon [Whatever has happened and whatever will happen] and then these Prophets were created, so they took their knowledge from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

(Az-Zubdatul Umdah, pg. 117, Aseedatush Shuhdah)

Imaam Qastalaani (*Allaah have mercy on him*) says:

قَدْ اشتهر واشتهر أمره عليه الصلوة و  
السلام بين أصحابه بالإطلاع على  
الغيب (زرقاني على المواهب، ج ٤، ص ٢٥٥)

Verily, it was known and famous amidst the respected Companions [*Sahaabah*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is informed about the Unseen. (Zarqaani Alal Mawaahib: vol-7, pg. 255)

Allaamah Zarqaani (*Allaah have mercy on him*) says:

وقد تواترت الأخبار واتفقت معانيها  
على اطلاع صلى الله عليه وسلم على  
الغيب (زرقاني على المواهب، ج ٤، ص ١٩٨)

And verily, many continuous authentic Ahaadees and its meaning have consensus on this, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was informed about the Unseen. (Zarqaani Alal Mawaahib: vol-7, pg. 198)

Allaamah Ahmad Bin Muhammad Saawi (*Allaah have mercy on him*) says in his own *Tafseer-e-Saawi*:

والذي يجب الإيمان به أن رسول الله  
صلى الله عليه وسلم لم ينتقل من  
الدنيا حتى أعلمه الله بجبيع  
البعييات التي تحصل في الدنيا

That which is mandatory to believe is, undoubtedly, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not transfer from the world, until Allaah did not teach him complete Unseen which were to be proven in the world

وَالْآخِرَةُ فَهُوَ يَعْلَمُهَا كَمَا هِيَ عَيْنٌ يَقِينُ  
(ج ۲، ص ۱۰۴)

and hereafter. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knows them as they are, this is the real assurance.

(Vol-2, pg. 104)

Imaam-e-Rabbaani Mujaddid Alf-e-Saani (Allaah have mercy on him) says:

هر علم غیب که مخصوص باوست سبحانه خاص  
رسل را اطلاع می بخشد  
(مکتوبات شریف، ج ۱، ص ۳۱۰)

That Knowledge of Unseen which is especially Exclusive for Almighty Allaah, its information He bestows to His Special Prophets.

(Maktuubaat Shareef: vol-1, pg. 310)

The Chief of the Researchers [Shaiekh-e-Muhaqqiq] Hazrat Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says:

دوے صلی اللہ علیہ وسلم داناست به همه چیز  
از شیونان و احکام الہی و احکام صفات حق  
واسماء و افعال و آثار جمیع علوم ظاہر و باطن و  
اول و آخر احاطہ نموده و مصداق فوق کل  
ذی علم علیم شدہ علیہ من الصلوٰات افضلہا  
ومن التحیات اتہا و اکملہا  
(مدارج النبوۃ، ص ۳، ج ۱)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the knower of everything, he has encompassed the Grandeurs of Allaah, His Orders, His Attributes, His Names and Actions, Signs and all Knowledge from the beginning until the end, Hidden and Obvious. And became the verifier of this verse of Holy Qur'aan,

(chapter Yoosuf verse 76) فوق کل ذی علم علیم [And above every man of knowledge there is another man of greater knowledge]. May Allaah send His Best blessings and the most superior salutations upon him [Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)].

(Madaarijun Nubuwwat, vol-1, pg. 3)

Imaam Ibne Hajar Makki (Allaah have mercy on him) says:

لَإِنَّ اللَّهَ تَعَالَى أَطْلَعَهُ عَلَى الْعَالَمِ فَعَلِمَ  
عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ وَمَا كَانَ وَمَا  
يَكُونُ

(شرح ام القرى، خالص الاعتقاد، ص ۳)

For this, Almighty Allaah has informed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) about all the Universe; so, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) learned the Knowledge of the beginning and the end and whatever has happened and what will happen everything.

(Sharh Ummul Quraa, Khaalis ul-I'tiqaad, pg.3)

Allaamah Shanwaani (Allaah have mercy on him) says:

قَدْ وَرَدَ أَنَّ اللَّهَ تَعَالَى لَمْ يُخْرِجِ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَطْلَعَهُ عَلَى  
كُلِّ شَيْءٍ (جمع النہایہ خالص الاعتقاد، ص ۵۰)

Verily it is presented that Almighty Allaah did not take the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from this world until he was not bestowed the Knowledge of all the things.

(Jamme Al-Nihaayah Khaalis Al-I'tiqaad, pg. 50)

Five Knowledges [Uloom-e-Khamsah]: When will the Day of Resurrection come, when, where and how much rainfall will fall, what is in the womb of the female, what will happen tomorrow and who will die where? Regarding these five knowledge Allaamah Ahmad Bin Muhammad Saawi Maalikee (Allaah have mercy on him) says:

أَلْحَقْ أَتَى لَمْ يُخْرِجْ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مِنَ الدُّنْيَا حَتَّى أَطْلَعَهُ عَلَى تِلْكَ  
الْخَبَرِ وَلَكِنَّهُ أَمَرَ بِكْتِسِبِهَا

(تفسیر صاوی، ج ۳، ص ۲۴۴)

The Truth is, that undoubtedly our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not depart from this world until he was also informed about these five Knowledge [Uloom-e-Khamsah] but he was ordered to keep it secret.

(Tafseer-e-Saawee, vol-3, pg. 244)

Allaamah Mullaa Ahmad Jeevan (*Allaah have mercy on him*) says:

وَلَكَّ أَنْ تَقُولَ إِنَّ عِلْمَ هَذِهِ الْخُصَّةِ  
وَإِنْ كَانَ لَا يَتَدَلُّهُ إِلَّا اللَّهُ وَلَكِنْ يَجُوزُ أَنْ  
يُعَلِّمَهَا مَنْ يَشَاءُ مِنْ مُحِبِّهِ وَ  
أَوْلِيَائِهِ بِقَرِينَةٍ قَوْلِهِ تَعَالَى إِنَّ اللَّهَ  
عَلِيمٌ خَبِيرٌ عَلَى أَنْ يَكُونَ الْخَبِيرُ بَعْنَى  
الْمُخْبِرِ (تفسيرات احمدية، ص ٣٩٤)

And you can also say this, that no one else is the owner of these five knowledge beside Allaah, and this is also permissible that Allaah may Teach amidst His Beloveds and Friends whom He Wills. In context to this saying of Allaah, (*Holy Qur'aan chapter Al Hujaraat verse 13*). Undoubtedly Allaah is All-Knowing, Fully Aware. And by *Al Khabeeru* it means *Mukhbir* [True Informer]

(*Tafseeraat-e-Ahmadiyyah pg. 397*)

Saiyyidee Imaam Abdul Wahhaab Ash-Shu'raani (*Allaah have mercy on him*) says:

وَأُوْقِنَ عِلْمَ كُلِّ شَيْءٍ حَتَّى الرُّوحِ وَ  
الْخُصِّسَ الَّتِي فِي آيَةٍ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ  
السَّاعَةِ (كشف الغم، ج ٢، ص ٥٨)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has been given the Knowledge of everything, until even the Knowledge of the soul and also of these five Unseen which are mentioned in this Qur'aanic verse (*Holy Qur'aan chapter Luqmaan, verse 34*) Surely with Allaah is the Knowledge of the Hour [Day of Resurrection].....

(*Kashf-ul-Ghumma, vol-2, pg. 58*)

The Memoriser of Ahaadees [*Haafiz-ul-Hadees*] Saiyyidee Ahmad Maaliki narrates from the Redresser of the Era [*Ghaus us-Zamaan*] Saiyyid Shareef Abdul Azeez Hasni (*Allaah have mercy on him*) he says:

هُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْفَى عَلَيْهِ  
شَيْءٌ مِنَ الْخُصِّسِ الْمَذْكُورَةِ فِي الْآيَةِ

These five Knowledge of the Unseen that are mentioned in the sacred verse, not even one of them is

الشَّرِيفَةِ وَ كَيْفَ يَخْفَى عَلَيْهِ ذَلِكَ  
وَالْأَقْطَابُ السَّبْعَةُ الشَّرِيفَةُ يَعْلَمُونَهَا  
وَهُمْ دُونَ الْغَوْثِ فَكَيْفَ بِالْغَوْثِ فَكَيْفَ  
بِسَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ الَّذِي هُوَ  
سَبَبُ كُلِّ شَيْءٍ وَ مِنْهُ كُلُّ شَيْءٍ  
(تقدیس الاشخاص فی فکر الصوفی، ص ٢١٦، الحقيقة  
المحمدية عند اقطاب السادة الصوفية، ص ٣٣٢)

hidden from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and why should they be kept hidden, when the seven [7] *Aqtaab* [Pivots] of the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) Ummah knows them. Even though their status is lower than the *Ghaus*, then what can be said about the *Ghaus* [Highest rank amongst the Friends of Allaah]. Then what can we say, about the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who is the Chief of the earliest and the latest and is the cause of everything and everything is due to him.

(*Al Haqeeqatil Muhammadiyyah Inda Aqtaabis Saadatis Suufiyah pg. 334, Taqdeesul Ashkhaas Fil Fikris Soofee, pg. 216*)

Allaamah Ibraaheem Baijuuri has written in the summary of *Qaseedah Burdah Shareef*:

لَمْ يَخْرُجْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ  
الدُّنْيَا إِلَّا بَعْدَ أَنْ أَعْلَمَهُ اللَّهُ تَعَالَى  
بِهَذِهِ الْأُمُورِ أَيِ الْخُصِّسَةِ (ص ٩١)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not depart from this world, but after this, that Almighty Allaah also gave the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the Knowledge of these five Unseen.

(Pg. 91)

Haafiz-ul-Hadees Allaamah Ahmad Saljamaasi (*Allaah have mercy on him*) says, that I asked my *Shaiekh Ghaus-us-Zamaan* Hazrat Saiyyidee Abdul Azeez Dabbaagh (*Allaah be pleased with him*):

أَنَّ عَلَمَاءَ الظَّاهِرِينَ مِنَ الْمُحَدِّثِينَ وَ  
غَيْرِهِمْ اخْتَلَفُوا فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَالِهِ وَسَلَّمَ هَلْ كَانَ يَعْلَمُ الْخُصِّسَ

That some apparent scholars and narrators of Ahaadees etc., have mutual disagreement on the issue of the five Knowledge, one group of the scholars say, that the Holy Prophet

فَقَالَ رَضِيَ اللَّهُ عَنْهُ كَيْفَ يَخْفَى أَمْرُ  
الْخَنَسِ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
وَالْوَاحِدُ مِنْ أَهْلِ التَّصَرُّفِ مِنْ أُمَّةٍ  
الشَّرِيفَةِ لَا يُكِنُّهُ التَّصَرُّفُ إِلَّا بِعَرَفَةٍ  
هَذَا الْخَنَسِ (الابريز شريف، ص ٢٨٣)

(Sallal Laahu 'Alaiehi Wa Sallam) did have the Knowledge of it. The other one denies it, which is the correct in this? He (Allaah be pleased with him) said, how can this Unseen remain hidden from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Even though the respected saints in his sacred Ummah the *Ahle Tasarruf* (The ones possessing the power of sway), they cannot do *Tasarruf* unless they do not know these five Unseen.

(Al-Ibreez Shareef: Pg. 283)

Hazrat Maulana Ruum (May his grace continues) narrated in the Hadees Shareef of *Mauzah-o-Uqaab* [sock and eagle] in third volume of *Masnavi Shareef*, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

گرچہ ہر غیبی خدا مارا نمود دل دراں لحظہ بخت مشغول بود

Even though Almighty Allaah has shown me all the Unseen, but at that time my sacred heart [Qalb] was engrossed and busy in perceiving, contemplating the Beauty [Jamaal] of Almighty Allaah

Imaam Mullaa Alea Qaari (Allaah have mercy on him) has copied from Shaiekh Abdul Laah Shiraazi (Allaah have mercy on him):

نَعْتَقِدُ أَنَّ الْعَبْدَ يَنْتَقِلُ فِي الْأَحْوَالِ  
حَتَّى يُصِيرَ إِلَى نَعَةِ الرُّوحَانِيَّةِ فَيَعْلَمُ  
الْغَيْبَ (مرقاۃ شرح مشکوٰۃ، ج ١، ص ٦٢)

It is our belief that when a person after progressing in status reaches the quality of spirituality then he gets the Knowledge of Unseen.

(Mirqaat Sharh Mishkaat Shareef, pg. 62, vol-1)

Hazrat Shaah Waliyyul-Laah Muhaddis Dehlvi (Allaah have mercy on him) says:

فَأَصَّ عَلَى مَنْ جَنَابِهِ الْبُقَدِّسِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفِيَّةَ تَرْقِي الْعَبْدِ مِنْ  
حَيِّزِهِ إِلَى حَيِّزِ الْقُدْسِ فَتَجَلَّى لَهُ كُلُّ شَيْءٍ  
كَمَا أَخْبَرَ عَنْ هَذَا الشُّهَدِ فِي قِصَّةِ  
الْبُعْرَاجِ الْمَنَامِ (فيوض الحرمين، ص ٥٩)

That I was kindly bestowed from the honoured court of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that how a person progresses from his current situation to the holiness stage [status] then everything becomes clear to him, like the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informed us while being at that status, in the Event of Mi'raaj.

(Fuyooz ul Haramaien: pg. 59)

The same Shaah Saahib further says:

الْعَارِفُ يُنْجَذِبُ إِلَى حَيِّزِ الْحَقِّ فَيَصِيرُ  
عِنْدَ اللَّهِ فَيَتَجَلَّى لَهُ كُلُّ شَيْءٍ  
(فيوض الحرمين، ص ٦١)

The *Aarif* [skilled in Divine matters] by being drawn to the *Makaame-Haqq* [Court of Allaah], is in the Court of Nearness [Qurb] so everything becomes clear to him.

(Fuyooz ul Haramaien, pg. 61)

The same Shaah Saahib wrote in the qualities of *Walee Fard*, all those are physically overcome by the original creation. Then has written that this supremacy is evident on the Prophets (*Salutations on them*).

وَأَمَّا فِي غَيْرِهِمْ فَمَنَاصِبُ وَرَاشَةِ الْأَنْبِيَاءِ  
كَالْمُجَدِّدِيَّةِ وَالْقُطْبِيَّةِ وَظُهُورِ أَشَارِهَا وَ  
أَحْكَامِهَا وَالْبُلُوغِ إِلَى حَقِيقَةِ كُلِّ عِلْمٍ وَ  
حَالٍ (فيوض الحرمين، ص ٩٣)

Concerning the Non-Prophets in them are the posts of the descended of the Prophet like to be *Mujaddid* [Reviver], to be *Qutub* [Pivot] and to reach the reality of every Knowledge [Ilm] and condition [*Haal*].

(Fuyooz ul Haramaien, pg. 93)

One writing of Shaah Abdul Azeez Saahib Muhaddis Dehlvi (Allaah have mercy on him) in the description of the eyes and one regarding the description of the sacred chest has passed. In which he has written



about the Knowledge of the Unseen of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and has accepted. This third statement is in the honour of the respected *Auliya-e-Kiraam* [Friends of Allaah].

He says:

اطلاع بر لوح محفوظ برطالع و دیدن نقوش  
نیز از بعضی اولیاء بتواتر منقول است  
(تفسیر عزیزی سورة جن)

Meaning to be informed about the Preserved Tablet [*Lauh-e-Mahfooz*], to view it, to read what is written in it, that it is proven continuously by some *Auliya* [Friends of Allaah].

(*Tafseer-e-Azeeze, chapter Jinn*)

Haaji Imdaad-ul-Laah Saahib Mahaajir Makki (*Allaah have mercy on him*) says:

People say that, the Knowledge of the Unseen is not possessed by the Prophets and Friends of Allaah, I say that the Divine People [*Ahle Haqq*] in whichever direction they perceive they have the understanding and knowing of the Unseen, in fact this is the Knowledge of Divine.

(*Shamaa'im-e-Imdaadiyah, pg. 115, Imdaad-ul Mushtaaq, pg. 76*)

Janaab Muhammad Qasim Nanotvi, so-called founder of *Madrassah-e-Deoband* says:

The initial Knowledge for example are different and the Knowledge of the ending is separate, but all those Knowledge are combined in the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

(*Tahzeerun Naas, pg. 4*)

The same Nanotvi Saahib says in another place:

The Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was even though a human being but he was the best of the mankind, the Most Favoured one of Allaah. Almighty Allaah had bestowed him a distinct portion from all His excellences. Total combined excellence of the Knowledge which is the excellence of the first status, from His Own [Allaah's]

وما ينطق عن الهوى ان هو الا وحى يوحى  
(*Holy Qur'aan, chapter An Najm, verse 2,3*) [And he does not speak of his own desire (3). It is only through the revelation that is revealed to him..... (4)] the perfect evidence of this claim, in this situation, his knowledge indeed, became the Knowledge of Allaah, and his saying indeed, came out as the Saying of Allaah.

(*Fuyooz e Qaasimiyah, pg. 42*)

Janaab Husaien Ahmad of Ajodhya who is also called Madni says:

In Almighty Allaah Knowledge of Order and *Shari'ah*, Knowledge of one Self, Attributes and Actions, and the Divine Secret of the Universe etc. etc., the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has that status which has not been destined to any creation and nor will it be destined. And beside this in all the excellences in them after Almighty Allaah is the status of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), none of the creation is equal to him in Knowledge and other excellences.

(*Ash Shahaab-us-Saaqib pg. 67*)

This small composition is presented to the readers regarding the issues of the Knowledge of the Unseen, I hope *In Shaa Allaah* many realities of the issue will be clear with this. ★

والله يهدي من يشاء الى صراط مستقيم  
(*Holy Qur'aan chapter Al Baqarah verse 3*) [And Allaah guides whom He wills to the straight path].

Shaah Abdul Azeez Muhaddis Dehlvi (*Allaah have mercy on him*) and Maulana Abu Muhammad Abdul Haqq Haqqani says, about the sacred chest of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

★ If you want to read detail argument about the issue of the Knowledge of Unseen read the following Booklets:

- 1) *Ad-Daulatul Makkiyyah*, 2) *Khaalis-ul-I'tiqaad* by A'laa Hazrat Imaam Ahle Sunnat Maulana Shaah Ahmad Rizaa Khan Saahib (*Allaah have mercy on him*).
- 3) *Al Kalimatul ulyaa*, by Sadrul Afaazil Hazrat Maulana Saiyyid Muhammad Na'eem-ud Deen Saahib Muraadabaadi (*Allaah have mercy on him*).
- 4) *Jaa'al-Haqq*, part 1, by Interpreter of Qur'aan and Hakeem ul Ummat Hazrat Maulana Mufti Ahmad Yaar Khan Saahib Badayuni.
- 5) *Anwaar-ul-Ghaibiyah* by the Debater of Islaam Hazrat Maulana Hashmat Ale Khan Saahib (*Allaah have mercy on him*).

The blessed sacred chest of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) should be considered like a highly elevated Palace, in which there would be twelve [12] rooms. And in each room there would be a gathering [*Majlis*]. And the executive leader [*Haakim-e-Aalaa*] of every gathering would be the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*). The details of them is this:

### Room One

In this a greatly spectacular King is gracefully sitting and the great kings of the entire World from the countries of Arab, Non-Arab, Rome, Syria, Iran and India etc., are present in front of him in folded arms [in respect]. And are asking him about the advices on the rules of the Government of the country, affairs of the state etc., and whatever he says, they accept it without any hesitation [honour it humbly]. And who is the King of all these kings? The Distinguish Prophet [*Nabee-e-Akram*], Personified Luminance [*Noor-e-Mujassam*], Hazrat Muhammad Mustafaa (*Sallal Laahu ‘Alaiehi Wa Sallam*).

### Room Two

In this a great outstanding, excellent dignified wise-man [*Hakeem*] is gracefully sitting, in front of him, the scholars of all the world are present with folded arms [in honour]. They are benefiting from the sciences of politics, policies of state, correction of ethics and character and other sciences of wisdom. And that ultimate teacher, the teacher of sciences and wisdom, the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is teaching everyone according to their capabilities of understanding.

### Third Room

In this room, a great magnificent Outstanding Chief Justice is sitting with much grace and dignity. And in front of him all the *Qaazi* [Judges] of the world well acquainted with the affairs, and the Authors of the laws of Politics and principles are sitting. And are making his decisions and statements their Code of conduct. That great Chief Justice is also the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).

### Fourth Room

In this an oceanic Jurist is gracefully sitting on the seat of Jurisprudence, and the rivers of the knowledge and arts, [*Uloom-o-Funoon*] which are present and roaring and flowing in his sacred chest. And all the *Muhaddiseen* [Narrators of Hadees], *Mufasssireen* [Interpreters of Qur’aan], *Mutakallimeen* [theologian], *Muqar’een* [orators], *Muqri’een* [readers, reciters], are present before him. And all of them are benefiting from this flowing river of Knowledge and wisdom according to their capability. That oceanic Mufti [Jurist] is also the Chief of the Universe [*Saiyyid-ul-Kaa’inaat*] Hazrat Muhammad Mustafaa (*Sallal Laahu ‘Alaiehi Wa Sallam*).

### Fifth Room

In this room a prestigious Chief of accountability is sitting on the Throne of Government with awe and power. And with the Orders of Allaah is pronouncing sentences to the accusers of disobedience. Somewhere the adulterers are being stoned, somewhere the hands of the thieves are being cut, the users of drugs are being hit by lashes, and the transgressors and violators are being punished, the tradition of lustrous evil, immorality and sin are being erased, deceitful, cunning and cheats are being rebuked. The bribers and the acceptors of bribe are being questioned. This elegant personality of the Chief of accountability is also the reverent Prophet Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*).

### Sixth Room

In this a most respected, eloquent reciter of Holy Qur’aan, loud and melodious reciter [*Qaari*] is gracefully present and all the *Qaari’s* [reciter of Qur’aan] of the world are standing in front of him respectfully by bending their head with devotion with folded hands. The teaching of the art of pronunciation [*Tajweed*], seven ways of recitation of Qur’aan [*Qiraat-e-Sab’ah*], and rules and laws, articulation and style etc., is being taught. This most distinguished reciter is also the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).

### Seventh Room

In this a very pious and noble man is gracefully sitting detached from the world and whatever is in it. From morning until the evening, day and night, what is a moment he does not even spend a breath in inattentiveness. He is always busy and involved in Glorification [*Tasbeeh*], reciting *Laa Ilaaha Ilal Laahu* [*Thahleel*], *Auraad* and *Wazaa'if* [and daily practices], obligatory prayers [*Faraa'iz*], voluntary prayers [*Nawaafil*], and supplications of morning and evening. And all the virtuous [*Aabid*] and the righteous [*Zaahid*], of all over the world are present before him. They are receiving the rules and ways of worshipping [*Ibaadaat*], hardworking [*Riyaazat*] and spiritual path [*Tareeqat*], etc. And the teaching of daily practice [*Wazaa'if*] of day and night and *Auraad* [sacred phrases] and *Asqaal* [engagements] is being taught. This pious and most virtuous is also the Chief of the Universe [*Sarwar-e-Kaa'inaat*] Hazrat Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*).

### Eighth Room

In this a skilled in Perfect Divine matters [*Aarif-e-Kaamil*] is honourably sitting, the hidden secrets [*Asraar*] of Personal powers and Attributes of Allaah and the realities of the World of human [*Naasoot*] and Angels [*Malakoot*] are manifested on his heart. All the spiritual seekers [*Aarif*] of all over the world are standing with great humility and humbleness, in front of him respectfully. The teaching of facts, secrets, knowledge and sciences is being taught. This skillful in Most perfect Divine matters is also the same origin of complete hidden secrecies Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

### Ninth Room

In this a great speaker, proficient scholar, is gracefully honouring the sacred pulpit. And is enlightening and comforting the souls and hearts of the people with the effect and radiance of his sacred sermon. He is directing someone to the correct path by enormous benefits, and abundance rewards, making some repent by preaching them the ordeals of the grave and the tormenting conditions of hell. Thousands are accepting belief by hearing the stations of the hereafter and the blessing of the everlasting life. And

thousands of sinners are being shameful on their evil-doing after hearing the ordeals of the grave and the punishment of hell and are repenting and crying. The scholars, wise-men and preachers of all over the world are present before him with folded hands and are receiving the ways of preaching etc. That great preacher and proficient scholar of Divine Knowledge [*Ilm-e-Laduuni*], is also the Prophet, the Chief of the Universe [*Saiyyid-e-Aalam*] (*Sallal Laahu 'Alaiehi Wa Sallam*).

### Tenth Room

In this a Perfect Guide [*Murshid-e-Kaamil*], Master of Spirituality and a generous pious person is honourably sitting. Whose sight is converting dust into gold. Uncountable unlucky are being lucky, and uncountable unhappy people are becoming happy. Somewhere thieves is being made a Pivots [*Qutub*]. Somewhere the *Qutub* are being made the *Ghaus* [Redresser]. All the perfect spiritual guides of all over the world are respectfully sitting around him. According to the capabilities of each one of them they are being benefitted. In the ways of Attainment of Allaah, [*Wusool Ilal Laah*] the ways of removing the veils, positions [*Maqaamaat*], affairs [*Ahwaal*], stations [*Maraatib*], attention [*Tawajjuh*], influence [*Taaseer*], taste and longing [*Zauq o Shauq*], ecstasy and state [*Wajd o Raqs*], annihilation and immortality [*Fanaa o Baqaa*] etc., teaching is being done. This absolute Guide [*Murshid-e-Kaamil*] is also the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

### Eleventh Room

In this a determined, elevated Grandeur, the Final Prophet, the Owner of the Book (Qur'aan) the Eminent Prophet is sitting. And all the other Prophets Hazrat Ibraaheem, Hazrat Ishaq, Hazrat Ya'qoob, Hazrat Daawood, Hazrat Sulaiimaan, Hazrat Moosaa and Hazrat Ieesaa (*Salutations on them*) are sitting around him. And are receiving blessings and favours from the Final Prophet [*Khaatamun Nabiyyeen*]. Moreover those Prophets are accepting with great pleasure. And are accepting him as their Leader and Chief of the Prophet. That honourable Prophet, the Finality of Prophethood [*Khaatamun-Nabiyyeen*] is also the Reverent Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

## Twelfth Room

In this a Personified Luminance, Eternal Beauty, Most delightful Beloved is sitting like the Ka'bah. And the Brilliancy of the Beauty and Mercy of Almighty Allaah has declared the blessed body of this Graceful body as His Manifestation and Divine abode. The Radiance of the Eternal Beauty has illuminated him and kept the manifestation of the Belovedness of Allaah in him. And he with his attractive love is seeking the hearts of the ardent. And uncountable lovers of this Eternal beauty, from great distances without the hope of benefit without any great desire, only the hungry of vision, do keep coming by running. And rub their forehead on the abode of his beneficence, and are desirers of one glimpse of his beauty. And this status has not been attained by anyone but by the grace of this Beloved some have received a little portion from the alluring loveliness of this Beloved. Those who have received some portion from this adoration, the creatures have bended towards them. And that Everlasting Beloved is also the Eminent, Chief of the Universe [Sarwar-e-Kaa'inaat] the Great Beloved of Allaah, Hazrat Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam).

If anyone has any doubt and suspicion in these twelve gatherings [Majaalis] then they should deeply ponder and think from where is the Source of all these things. Then verily, they will get the surety, that this functioning of the whole universe is only a, glimpse from the Brilliances of the Excellences of the Holy Prophet Muhammad (Sallal Laahu 'Alaiehi Wa Sallam). Like by the freshness of the root, every branch and every leaf continue flourishing and like the canals flow from the rivers and go in all directions. Similarly, in reality the chest without malice of the Holy Prophet, Chief of both the Worlds [Sarwar-e-Dou-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) is the source and origin of all the apparent [physical] and unseen [spiritual] excellences. The beneficences of the Luminance of the Prophet [Noor-e-Muhammadi] like a fountain, is flowing like the rivers and is flourishing everything of the Universe. (Summarised)

(Tafseer-e-Azeezee Wa Haqqaani)

تو اصل وجود آمدی از نخست دگر هر چه موجود شد فرع تست

**Tuu Asl-e-Wujuud Aamadee Az Nukhust  
Digar Har Cheh Maujud Shud Far'a Tust**

(Shaiekh Sa'adi)

From the beginning of the Universe You (Sallal Laahu 'Alaiehi Wa Sallam) is the main foremost reality of Existence,  
The rest what is present in the Universe it is from your ramifications

## Benefits

- 1) Almighty Allaah has blessed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with the Knowledge of ماكان وما يكون (Maa Kaana Wa Maa Yakoon) what has happened and what is about to happen, the detail Knowledge of [Kulli Shaie'in] everything.
- 2) To be sarcastic about the Knowledge of Unseen of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and to deny it, is the work of the hypocrites [Munaafiqeen].
- 3) The functioning of the whole universe and all the Ordinance of the Worlds is operative by the blessings and bounties of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).
- 4) Whatever specialty anyone has received or will be given its source and origin is only the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).



# Sacred Stomach

(Shikam Mubaarak)

شکم مبارک

کل جہاں ملک اور جو کی روٹی غذا  
اس شکم کی قناعت پہ لاکھوں سلام

**Kul Jahaan Milk Aur Jau Kee Roti Ghizaa**  
**Uss Shikam Kee Qanaa'at Peh Laakhoñ Salaam**

All the worlds are his domain and barley bread is the meal  
A hundred thousand blessings of peace be upon the contentedness  
of that stomach

جو کہ عزم شفاعت پہ کھینچ کر بندھی  
اس کمر کی حمایت پہ لاکھوں سلام

**Jo Azm-e-Shafaa'at Peh Khinch Kar Bañdhee**  
**Uss Kamar Kee Himaayat Peh Laakhoñ Salaam**  
(A'laa Hazrat)

It was tightened with the intention of Intercession  
A hundred thousand blessings of peace be upon the protection of  
that waist

The respected mother of the true Muslims [Ummul Mu'mineen], the Beloved of the Chief of the Messengers, [Mahboobah-e-Saiyyiddul Mursaleen] Hazrat Aaishah Siddeeqah (Allaah be pleased with her) says, that the Holy Prophet, the Chief of the world [Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) never ate to his full stomach and he never complained to anyone about hunger and starvation.  
(Zarqaani Alal Mawaahib, vol-4, pg. 311)

This hunger and starvation was by choice which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) liked more than wealthiness, otherwise what was there, that was not in his hands. The keys of the treasures of the worlds, all the Benediction of Allaah, and all the blessings of the Universe were present in His incomparable hands like it has been mentioned in the description of the hands.

ہر رتبہ کہ بود در امکاں بروست ختم ہر نعمت کہ داشت خدا شد برو تمام

**Har Rutbah Keh Buwad Dar Imkaañ Broust Khatm**  
**Har Ni'matay Keh Daasht Khudaa Shud Burou Tamaam**

Every possible excellence is finished on his personality  
And whatever blessing was there with Allaah it is completed  
on him

(Madaarijun Nubuwwat, vol-1, pg. 45)

Hence the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, that Almighty Allaah said to me, that if you want then I shall make the rocky earth of Makkah gold for you? I replied, O my Creator, no, rather I want this,

أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا فَإِذَا جُعْتُ  
تَضَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ فَإِذَا شَبِعْتُ  
شَكَرْتُكَ وَحَمِدْتُكَ  
(ترمذی: ۲۳۴۷، زرقانی، ج ۴، ص ۳۲۲،  
سبل الہدی، ج ۷، ص ۷۷)

One day I would remain content and one day remain hungry thus; when I would remain hungry I would weep and humbleness in Your honour and would remember You with heart and soul and when I would be contented then I would

be thankful to You and would Praise You.

(Tirmizee Shareef: 2347, Zarqaani Alal Mawaahib, vol- 4, pg. 322, Subulal Huda war Rashaad, vol-7, pg.77)

Hazrat Ibne Abbaas (Allaah have mercy on them) narrates that one day the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and Hazrat Jibraa'eel (Salutations on him) were on the mountain of Safaa in Makkah Mu'azzamah. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Jibraa'eel, Oath by that Reverend One [Almighty Allaah] who has sent you with the Truth, in the evening the Progeny of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) do not even have a fist full of flour, and a handful of grinded barley. Thus, as the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was only saying this much, then a Firm Voice came from the sky. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Jibraa'eel what is this? Hazrat Jibraa'eel (Salutations on him) said, Israafeel [Prophet Angel (Salutations on him)] has been ordered to come to you. Therefore; he came and said, the statement that you just said, it has been heard by Almighty Allaah.

فَبَعَثَنِي إِلَيْكَ بِمِفْتَاحِ خَزَائِنِ الْأَرْضِ  
وَأَمَرَنِي أَنْ أَعْرِضَ عَلَيْكَ أُسَيْدُ مَعَكَ  
جِبَالُ تِهَامَةَ زُرْمَدًا وَ يَاقُوتًا وَ ذَهَبًا  
وَفِضَّةً فَإِنْ رَضِيتَ فَعَلْتُ فَإِنْ شِئْتَ  
نَبِيًّا مَلِكًا وَإِنْ شِئْتَ نَبِيًّا عَبْدًا فَأَوْلَى  
إِلَيْهِ جَبْرِيلُ أَنْ تَوَاضَعَ فَقَالَ نَبِيًّا عَبْدًا  
ثَلَاثًا (طبرانی: ۱۳۳۰: ۹، زرقانی علی المواب،  
ج ۴، ص ۳۲۲؛ سبل الہدی، ج ۱۰، ص ۳۱۸)

So, I have been sent to You [(Sallal Laahu 'Alaiehi Wa Sallam)] with the keys of the treasures of the world. And it has been stated, that I may present those in your honour, and make the mountains of Tihaamah into emerald, ruby, gold, and silver. If You want this, then I can do this work just now, you have the authority, if You desire to become Prophet with Kingship [Nabiyyan Malikan] or Prophet as Worshipper? Jibraa'eel gave the signal of being respectful towards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). So, the

Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said thrice, I want to be Prophet as Worshipper [Nabiyyan Abdan].

(Tibraani: 13309, Zarqaani Alal Mawaahib, vol-4, pg. 322, Subulal Huda War Rashaad, vol-10, pg. 318)

Thus, it is proven that this hunger and starvation was adopted by the self-choice of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and had preferred it over richness otherwise, he is the Owner of the Universe [Maalik-e-Konaieen].

مالک دین و دنیا ہو کر دونوں جہاں کے داتا ہو کر  
فاتے سے ہیں سرکار دو عالم صلی اللہ علیہ وسلم

**Maalik-e-Deen o Duniyaa Hou Kar  
Dounoñ Jahaan Kay Daataa Hou Kar  
Faaqay Say Hayñ Sarkaar-e-Dou Aalam  
Sallal Laahu 'Alaiehi Wa Sallam**

Being the Owner of this world and religion  
Being the distributor of wealth and resources of both the worlds  
Chief of the Universe is in a state of starvation  
Salutations and blessings be upon him

عجز تو دیکھو اللہ اکبر تکیے کے بدلے اینٹ یا پتھر  
اور سر سرکار دو عالم صلی اللہ علیہ وسلم

**Ijz Tou Daykho Allaahu Akbar  
Takiyay Kay Badlay Ieeñt Yaa Patthhar  
Aur Sar e Sarkaar-e-Dou Aalam  
Sallal Laahu 'Alaiehi Wa Sallam**

Allaahu Akbar, just look at the humbleness  
Instead of pillows there are bricks and stones  
And the sacred head of the Chief of the Worlds  
Peace and salutations be upon him

The condition of hunger and starvation of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was such that, Hazrat Abdul Laah Bin Abbaas (Allaah have mercy on them) says, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and his wives and family would spend several nights in row hungry.

وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ  
(ترمذی: ۲۳۶۰) And often their bread would be of barley.  
(Tirmizee Shareef: 2360)

Hazrat Anas (Allaah have mercy on him) says:

مَا أَكَلَ خُبْزًا مَرَّقًا حَتَّى مَاتَ  
(ترمذی شریف: ۲۳۶۳) Until the last breath the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not eat thin bread [Chapaati].  
(Tirmizee Shareef: 2363)

Ummul Mu'mineen Hazrat Aishah Siddeeqah (Allaah be pleased with her) says:

مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ (ترمذی شریف: ۲۳۵۷، کنز العمال: ۱۸۶۰۶) That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not fill his stomach two days in a row with bread of barley, until here that he left this mortal world. (Meaning he would eat one day and stay hungry one day).  
(Tirmizee Shareef: 2357, Kanzul Ummaal: 18606)

She further says, that whenever I eat to the fullest, then I recall the condition of hunger and starvation of the Holy Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam). So, then I start crying.

وَاللَّهُ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ (ترمذی شریف: ۲۳۵۶، کنز العمال: ۱۸۶۰۸) Oath by Allaah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not fill his stomach with meat and bread twice in a day.  
(Tirmizee Shareef: 2356, Kanzul Ummaal: 18608)

I would start crying after seeing the condition of his starvation and would rub my hands on his stomach and say, how flattened it has become due to starvation.

وَأَقُولُ نَفْسِي لَكَ الْفِدَاءَ لَوْ تَبَلَّغْتَ مِنَ الدُّنْيَا بِنَا يَفْقُوتَكَ فَيَقُولُ يَا عَائِشَةُ مَا لِي وَلِلدُّنْيَا إِخْوَانٍ مِنْ أُولَى الْعَزْمِ مِنَ الرُّسُلِ صَبَرُوا عَلَى مَا هُوَ أَشَدُّ مِنْ هَذَا (شفاء شریف، ص ۸۴، بیل الہدی، ج ۷، ص ۴۱) I would say, my life is sacrificed on You [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] please accept this much from the world, which would be enough to keep the physical strength of the body. So, He [the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] would reply, Aaishah, what concern do I have with the world, my brothers amidst the determined Prophets would be patient even, in much harder conditions than this.

(Shifaa Shareef, pg. 84, Subulal Huda, vol-7, pg. 41)

کھانا جو کھانا جو کی روٹی ان چھنا آٹا، روٹی موٹی  
وہ بھی شکم بھر روز نہ کھانا صلی اللہ علیہ وسلم

**Khaanaa Jou Khaanaa Jau Kee Roti**  
**Ann Chhanaa Aataa, Roti Moti**  
**Woh Bhee Shikam Bhar Rouz Nah Khaanaa**  
**Sallal Laahu 'Alaiehi Wa Sallam**

The food that he would eat, unsieved flour thick bread  
And even this he would not eat to fill his stomach  
Salutations and peace be upon him.

Hazrat Abu Huraierah (Allaah be pleased with him) narrates, that once he came in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and saw that he was performing Salaah [Namaaz] in a sitting position. I inquired the reason for this. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied its due to hunger. I started crying without self-control. The Holy Prophet (Sallal Laahu

'Alaiehi Wa Sallam) said, do not cry whoever stays hungry with the intention of recompense and reward, he will stay protected from the hardship of the Day of Judgement.

(Kanzul Ummaal 18628, Zarqaani Alal Mawaahib vol-4, pg. 319)

No doubt the way He, his sacred Family [Ahle Baiet] and his Holy wives [Azwaaj-e-Mutarhiraat] have lived no one in the world can live. Even being the King of the Universe [Shahinshaah-e-Konaaien], the condition of his sacred room [Hujrah Mubaarak] was such that few logs used for burning were fixed in the ground, and blankets were placed over them, until his sacred departing, this was the holy residence.

The condition of the blessed rooms of the Sacred wives [Azwaaj-e-Mutahharaat] was such that the walls of the four rooms were made up of raw bricks and the roofs were made of the branches of date trees on which mud was plastered. And five rooms did not even have walls, only the branches of dates were fixed in the ground and were plastered with mud soil, and on their doors three hands long and one hand broad curtains of blankets kept hanging. Saiyyidinaa Imaam Husaien (Allaah be pleased with him) says, their height was such that my head would touch their roof, so by this we can do the evaluation of their Royal chambers. These were the special rooms of the wives of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), in which was their livelihood the whole life.

Perhaps in view of such conditions maybe the thought of a wife might have gone towards decoration and adoration, so along with it this sacred verse was revealed,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعَنَّ وَأَسْرَحَنَّ لَكَ سَرَاحًا جَبِيلًا ۖ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَ

O Communicator of the hidden news (Holy Prophet) say to your wives, if they wish the life of this world and its adornments then come, I provide you wealth and leave you in a handsome manner.

الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنِينَ  
مِنْكُمْ أَجْرًا عَظِيمًا ۖ (الاحزاب)

(28) And if you seek Allaah and His Messenger and the home of the hereafter, then undoubtedly Allaah has prepared for the righteous amid you great rewards. (29)

(Holy Qur'aan, chapter Al Ahzaab, verse-28-29)

After the revelation of these sacred verses whatever thoughts were there for jewels, adoration and worldly luxuries etc., they were all gone and only by having contention on Allaah, the Prophet and the promise of the Day of Judgement their lives were spent with hunger and starvation in those same rooms.

The real fact is this, there the desire of world was not the aim, otherwise the worldly person would firstly collect wealth for himself and then with that wealth keep thinking of providing worldly pleasures and benefits to his children and family. Do look at Mirza Qaadiyaani only, after false proclaiming of Being Hazrat Iesaa [Maseeheeyat] and Prophethood [Nubuwwat] he collected a lot of provision and wealth and adopted strange and unique ways of gathering wealth for example, he built a heavenly tomb and the condition for being buried in it, he fixed it would be the tenth part of the wealth. Even before the publishing of the book he would take double to four times its price and then the book would be extinct. They would take fees in advance for supplication [Du'aa] and affect was extinct. After accepting donations and zakaat etc., the accounts would be extinct. If someone would be questioning about accounts, he would say it harshly, am I someone's accountant? The matter of providing provision was very important because this was the order, the one who does not give donation in providing provision he is discarded from the Faith.

Hence he collected a lot of provision and wealth for luxurious life. For the strengthening of his nerves etc., he would eat those



English medicines in which there was alcohol, there would be an abundance of *Kewraa* [strong scented flowers essence], Amber, Musk, Musk willow forest fragrances, refreshments and strengthening things, power energy food. The wife was loaded with gold jewelry, houses and orchards, royal cuisines and attire, terrazzo and floor coverings. Luxurious enjoyment and sensual pleasures which he and his progeny has, is the result of this same *Maseeheeyat* which he acquired with a lot of cleverness. Some people say, that a disorder had developed in his brain due to which he claimed of Prophethood and *Maseeheeyat*. But man, his rules are telling us that he was not at all insane for example, the denial of the Miracles of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) because he knew that the people surely ask for Miracles from the proclaimer of Prophethood. For this reason, he denied it, so that the argument of showing miracles would be dispelled. And emphasised on inspired thoughts because he knew that this is not such thing, in which the question of seeing or showing would arise, could say whatever he wants. And then in them did such paraphrasing [turning meaning from the obvious meaning] so that he remained all clear. Can this be done by an insane, that he would establish such a new functional factory of Prophethood, and would keep its foundation on such rules, that the work would keep proceeding and there would not be any show and proof.

Even though mentioning, Mirza Qaadiyaani in the sacred talks of the Blessed Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is great disrespect, but when the glance falls at *تُعَرَفُ الْأَشْيَاءُ بِأَحْدَادِهَا* that, [All things are recognised by their opposite], then we get a chance to make an excuse, because in comparison to darkness [*zulmat*] we value luminance [*Noor*]. This seems to be the wisdom in the creation of opposite things so, that everything would be exposed. If there was no fake Prophethood in competition to the Real Prophethood and in competition of the Noor of Truth there was no darkness of lying then we would never be able to find out the Grandeur and Grandness of the true Prophet and the distress and lowness of the fake prophet. The Grandeur of the Holy Prophet

(*Sallal Laahu 'Alaiehi Wa Sallam*) is such that, he splits the moon into two pieces, by the signal of only a finger, but Mirza Qaadiyaani even failed to get Muhammadi Begum [his dream mistress] for whom he claimed that his marriage was done by God himself in the skies. This is a clear evidence of True Prophethood and false claiming of Prophethood.

(*Maqaasidul Islaam*)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would fast [*Saum-e-Wisaal*] consecutively, one after the other without opening [*Ifaar*], after seeing this the respected companions also started keeping fasts the same way, when the signs of weakness became evident on them, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stopped them.

قَالُوا إِنَّكَ تَوَاصِلُ قَالَ لَسْتُ كَأَحَدٍ  
مِّنْكُمْ إِنِّي أُطْعَمُ وَأُسْقَى  
(بخاری: ۱۹۶۱، مسلم کتاب الصوم: ۲۵۶۳)

The companions inquired, You [Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] do fast yourself. Replied, undoubtedly I am (secretly) fed and made to drink. I am not like you.

(*Bukhaari Shareef #1961, Muslim Kitaab-us Saum #2563*)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) narrates:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنِ الْوَصَالِ قَالُوا إِنَّكَ تَوَاصِلُ قَالَ إِنِّي  
لَسْتُ مِثْلَكُمْ إِنِّي أُطْعَمُ وَأُسْقَى (بخاری:  
۱۹۶۲، مسلم: ۲۵۶۳)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has stopped us from keeping fasts consecutively, one after the other, without *Ifaar*. So, the Companions inquired, You [Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] do fast yourself? He replied, I am not like you (meaning I am not dependent on apparent food and drink like you), I am fed and made to drink spiritual food.

(*Bukhaari #1962, Muslim #2564*)

Hazrat Abu Huraierah (Allaah be pleased with him) says:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنِ الْوَصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ  
مِنَ الْمُسْلِمِينَ إِنَّكَ تُوَصِّلُ يَا رَسُولَ  
اللَّهِ قَالَ وَأَيُّكُمْ مَثَلِي؟ إِنْ آيَيْتُ  
يُطْعِمُنِي رَبِّي وَيَسْقِيَنِي  
(بخاری: ۱۹۶۵، مسلم: ۲۵۶۶)  
That the Holy Prophet (Sallal Laahu  
'Alaiehi Wa Sallam) prohibited us from  
consecutive fasting [Saum-e-Wisaal]  
so a person inquired, Yaa Rasoolal  
Laah, [O Prophet of Allaah], you do  
keep these fast, yourself? He replied,  
who is like me amidst you? I spend  
night near my Rabb [Allaah], my  
Rabb feeds me and makes me drink.  
(Bukhaari Shareef #1965, Muslim #2566)

Just pay little attention to these true Ahaadees of Bukhaari and Muslim, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is saying to the sacred companions, I am not like you, and who is like me amidst you?

Do those people not read this verse إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ [Innamaa Anaa Basharun Mislukum] [Apparently, in outward appearance I am man like you] (Al Qur'aan chapter Al-Kahf, verse 110), they do not remember this Qur'aanic verse? Why did they all not say, we all are like you? It is known, that the sacred Companions would consider the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) incomparable and unique. And the meaning of إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ was not that near them which the proclaimers of today have understood, to be like him and to be equal to him. The true believer should take lesson from the belief of the respected companions.

ترا مسند ناز ہے عرش بریں ترا محرم راز ہے روح امیں  
تو ہی سرور ہر دو جہاں ہے شہا تری مثل نہیں ہے خدا کی قسم  
Teraa Masnad-e-Naaz Hai Arsh-e-Bareeñ  
Teraa Mahram-e-Raaz Hai Rooh-e-Ameeen  
Tou Hee Sarwar Har Dou Jahaan Hai Shahaa  
Teri Misl Naheen Hai Khudaa Kee Qasam

O my Prophet, the one with excellence and greatness, who can evaluate your excellences, the throne of Allaah, is your graceful sitting place, your trustworthy friend and minister is the chief of the Angels, Jibraa'eel (Salutations on him)

Hence it is you, the king of both the worlds my Lord, What may I say, Oath by Allaah, my master there is no one like you

Hazrat Maulana Ruum (Allaah have mercy on him) says,

کار پاکاں را قیاس از خود مگیر گرچہ ماند در نوشتن شیر و شیر  
Kaar-e-Paakaan Raa Qiyaas Az Khud Mageer  
Gar Cheh Maanad Dar Nawishtan Shayr-o-Sheer

O friend, do not compare the pious people with yourself, Though in writing Shayr [Lion] is like Sheer [Milk] but there is a great difference in both

شیر آں باشد کہ مرد اورا خورد شیر آ باشد کہ مردم را درد  
Sheer Aañ Baashad Keh Mard Uooraa Khurad  
Shayr Aañ Baashad Keh Mardum Raa Darad

Though in writing [Persian] Shayr and Sheer look the same, But Sheer [Milk] is that which a human eats and Shayr [lion] is that animal which tears human beings

جملہ عالم زیں سبب گمراہ شد کم کسے زابدال حق آگاہ شد  
Jumlah Aalam Zeeñ Sabab Gumraah Shud  
Kam Kasay Ze Abdaal-e-Haq Agaah Shud

Due to this wrong guess, the whole world is deviated, (الاماشاء الله) (Illaa Maa Shaa Allaah) and only rarely people are aware of the Friends of Allaah

اشقیا را دیدہ بینا نبود نیک و بد در دیدہ شاں یکساں نمود  
Ashqiya Raa Deedah-e-Beenaa Nabood  
Nayk-o-Badd Dar Deedah Shaañ Yaksaan Numood

Unlucky people are deprived from the truth seeing eyes, Therefore in their eyes the good and evil seems like the same

ہمسری با انبیاء بردا شتند اولیاء راہچو خود پنداشتند

**Hamsaree Baa Añmbiyaa Bardaash tand  
Auliya Raa Hamchuu Khud Pindaash tand**

Due to their wrong assumptions, sometimes they claim to be  
equivalent to the Prophets,  
And sometimes considered saints to be equivalent to themselves

گفت اینک ما بشر ایشان بشر ما و ایشان بستہ خوانیم و خور

**Guft Ieenak Maa Bashar Aeshaan Bashar  
Maa-o-Aeshaan Bastah Khaawaabeem-o-Khur**

If someone objected on their bad manners so, they say we are also  
humans, they are also humans,  
We and they are both equally bound to sleeping and eating, then  
what is the difference?

ایں ندانستند ایشان از عیٰ ہست فرقے درمیاں بے منتہی

**Ieeñ Nadaanistand Aeshaan Az Amaa  
Hast Farqay Darmiyaañ Bay Muntahaa**

(Masnavi Daftar Awwal)

But the blinds did not see with their blind fortune,  
That there is a great difference between them

Even the urine and feaces rather all the excretions of the Beloved  
Holy Prophet, Chief of Both the Worlds [Sarwar-e-Dou-Aalam],  
Personified Luminance [Noor-e-Mujassam] (Sallal Laahu 'Alaiehi Wa  
Sallam) was pure and clean.

Hazrat Umme Aieman (Allaah be pleased with her) narrates, that one  
night the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) urinated in  
a pot. I got up and thinking it to be water drank it because I was  
thirsty. In the morning on inquiring by the Holy Prophet (Sallal  
Laahu 'Alaiehi Wa Sallam), when I told Wal Laahi [Oath by Allaah], I  
drank that so, he smiled a lot after hearing this.

وَقَالَ لَنْ تَشْتَكِي وَجَعَ بَطْنِكَ بَعْدَ  
يَوْمِكَ هَذَا أَبَدًا (متدرک حاکم: ۶۹۱۲،  
دلائل النبوة، البوعین: ۳۶۵، خصائص کبریٰ، ج ۱،  
ص ۱۷، زرقانی علی المواہب، ج ۴، ص ۲۳۱، سبل  
الہدیٰ، ج ۱۰، ص ۵۵، الشفاء، ج ۱، ص ۱۵)

And said, from today you will never  
have any illness of the stomach.

(Mustadrik Haakim: 6912, Dalaa'ilun  
Nubuwwat, Abu Nu'aiem: 365, Khasaais-e-  
Kubraa, vol-1, pg. 71, Zarqaani, vol-4, pg.  
231, Ash Shifaa, vol-1, pg. 157, Subulal  
Hudaa, vol-10, pg. 455)

Similarly, a female slave named Barkat (who came with Ummul  
Mu'mineen Umme Habeebah from Habshah [formerly known as  
Abyssinia is now called Ethiopia] drank the sacred urine of the  
Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), on which the Holy  
Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to her, that you have  
saved yourself from hell.

(Khasaais-e-Kubraa vol-1, pg. 71)

Imaam Qaazi Iyaaz and Allaamah Zarqaani (Allaah have mercy on  
them) says after writing these two Ahaadees:

وَلَمْ يَأْمُرْ وَاحِدًا مِنْهُمْ بِغَسْلِ فَمِ وَلَا  
نَهَاهُ عَنْ عَوْدَةٍ (شفاء شریف، ج ۱، ص ۴۱،  
زرقانی، ج ۴، ص ۲۳۳، مدارج النبوة، ج ۱،  
ص ۲۵)

The Holy Prophet (Sallal Laahu 'Alaiehi  
Wa Sallam) neither asked amid both  
these [ladies] that to wash their  
mouths and nor did he prohibit  
them for the future.

(Shifaa Shareef: vol-1, pg. 41, Zarqaani:  
vol-4, 233, Madaarijun-Nubuwwat, vol-1,  
pg. 25)

It is learnt that in favour of the Ummah the sacred excretions of  
the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are clean and pure  
and are a cause of blessing and detaching of disease otherwise the  
Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would have stopped  
them. The same Imaam says after this الْحَدِيثُ هَذِهِ الْمَرْأَةُ الَّتِي شَرِبَتْ يَوْمَئِذٍ صَحِيحٌ  
This Hadees describing that the women drank urine is correct.

(Shifaa-Shareef, vol-1, pg. 157, Zarqaani Alal Mawaahib, vol-4, pg. 229)

Hazrat Salmaa wife of Abi Raafe (*Allaah be pleased with her*) narrates:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took a bath so, I drank the water of the bath and informed the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَقَالَ أَذْهَبِي فَقَدْ حَرَّمَ اللَّهُ بِكَ دَنِكَ عَلَى النَّارِ (طبرانی: ۹۲۲۱، خصائص کبری، ج ۲، ص ۴۴۲) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, go the fire of hell has become prohibited [*Haraam*] on your body.  
(Tibraani: 9221, Khasaais-e-Kubraa, vol-2, pg. 442)

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had done *Hijaamah* [cupping] on himself, the blood that came out, a Qureshi slave drank it.

فَقَالَ أَذْهَبِي فَقَدْ أَحْدَرْتُ نَفْسَكَ مِنَ النَّارِ (خصائص کبری، ج ۲، ص ۴۴۰، زرقانی علی المواب، ج ۴، ص ۲۲۹) So the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, go you have liberated yourself [soul] from the hell.  
(Khasaais-e-Kubraa, vol-2, pg. 440, Zarqaani Alal Mawaahib, vol-4, pg. 229)

Similarly, Hazrat Abdul Laah Bin Zubaier (*Allaah be pleased with them*) drank the blood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), while after getting the *Hijaamah* done, the blood was given to him, that go outside and hide it somewhere so, that no one could see it, he went outside and drank it. When he returned, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) inquired, what did you do? He said, I have hidden it in such a place where no one will be able to see it. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, maybe you drank it? He said, yes, because I know that whoever will have your blood, the fire of hell will not touch him. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, go you are also saved from the fire of hell. Then He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, pity on those people, who will kill you and pity, you will not be spared from

them.

(Mustadrik # 6343, Kanzul Ummaal # 37227, Shifaa Shareef, vol-1, pg. 157, Bazaar # 2210, Abu Ya'ala, Baiehaqee, Khasaais-e-Kubraa vol-1, pg. 68, Zarqaani vol-4, pg. 230, Madaarijun Nubuwwat, vol-1, pg. 26, Majma'uz Zawaaid: 14010, Al Bidaayah, vol-8, pg. 368)

Someone, inquired from Hazrat Abdul Laah Bin Zubaier, what was the taste of the sacred blood? Thus, he replied, tastes like honey and the smell was like Musk.

(Sharah Shifaa, vol-1, pg. 157, Mullaa Alea Qaari, vol-1, pg. 170)

Hazrat Abu Umaamah (*Allaah be pleased with him*) narrates that during the Holy-war of Uhud, the edge of the sacred tooth of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was martyred hence, the sacred lip was also injured, by which the blood started flowing. When Hazrat Maalik Bin Sanaan (*Allaah be pleased with him*) (the father of Hazrat Abu Sa'eed Khudree) saw this, he moved forward and started sucking the sacred lip and sucked it so much, that this place became white. When he was sucking the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, spit it. So, he said, *Wal Laahi*, [Oath by Allaah] I will not let your sacred blood fall on the ground and kept swallowing it.

(Mujma'uz-Zawaaid: 14012, Tibraani Awsat: 9098)

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ أَنْ يُنْظَرَ إِلَى رَجُلٍ مِّنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا (زرقانی علی المواب، ج ۴، ص ۲۳۰، مدارج النبوة، ج ۱، ص ۲۶) Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, whoever wants to see any dweller of Paradise, he should see this person (Maalik Bin Sinaan) who has drunk my blood.  
(Zarqaani Alal Mawaahib, vol-4, pg. 230, Al-Bidaayah, vol-4, pg. 27, Madaarijun-Nubuwwat, vol-1, pg. 26, Tibraani Awsat: 9098)

It is very important to pay attention to this point here that from the true original Text of Qur'aan it is proven that the blood is prohibited [*Haraam*]. إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ [He has only forbidden these to you dead meat and blood.....]

(Al Qur'aan, chapter Al-Baqarah, verse 173)



This cannot be proven by any narration that the respected companions drank the blood of any human or animal but Hazrat Abdul Laah Bin Zubaier and other companions (*Allaah be pleased with them*) did drink the sacred blood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) even though it is not such a thing which would have any attraction. Rather every person knows that it is disliked in nature [*Makrooh*]. Even though here my purpose is not to describe the permissibility [*halaal*] and prohibition [*haraam*] of the sacred blood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) but what we have to see, why did they drink it? Precisely, what was the reason for it?

If we say that it was due to love then, it is not understandable because no matter whatever kind of beloved or friend there is, the lover does not like to drink his/her blood or urine and neither does it seem like a sign of love. It is learnt that they did not do this due to love rather their desire was something else, and it was this, that the respected companions (*Allaah be pleased with them*) had realised this fact, that the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred body is not like other bodies. He is from head to toe most purified and clean. And every part of his sacred body wholly is complete Luminance and it has that blessing and excellence which is not present in any other body. Therefore; they considered the sacred excretions [*Fuzlaat-e-Mubaarak*] as relics and would drink it because it was their belief that to transfer them into their body is a cause of spiritual advancement.

Pay attention, those sacred companions whose greatness is proven from the Absolute Qur'aan and blessed Hadees text, on the entire Ummah. When they considered the sacred excretions [*Fuzlaat-e-Mubaarak*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) most purified and clean hence, will it be possible that they would considered themselves to be like and equal to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? *Ma'aazal Laah* [I seek Allaah's protection] *Wal Laahi*, Oath by Allaah, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is much more elevated, even his urine and excretions [*Fuzlaat*] cannot be equalised.

Therefore; Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) says:

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ تَدْخُلُ الْخَلَاءَ  
فَإِذَا خَرَجْتَ دَخَلْتُ أَتَرَكَ فَمَا أَرَى  
شَيْئًا إِلَّا رَائِحَةً الْبَسِكِ قَالَ إِنَّا  
مَعَاشِرَ الْأَنْبِيَاءِ نُنَبِّتُ أَجْسَادُنَا عَلَى  
أَرْوَاحِ أَهْلِ الْجَنَّةِ فَمَا خَرَجَ مِنْهَا مِنْ  
شَيْءٍ إِلَّا ابْتَلَعَتْهُ الْأَرْضُ (ابو نعيم: ٣٦٢،  
شفا، ج ١، ص ٥٥، خصائص كبرى، ج ١، ص ٤٠،  
زرقاني، ج ٢، ص ٢٢٩، سبل الهدى، ج ١، ص ١٠،  
ص ٤٣، البداية والنهاية، ج ٥، ص ٥١٣)

That one day I inquired, Yaa Rasoolal Laah (*Sallal Laahu 'Alaiehi Wa Sallam*) you go to the toilet, when you come out I go inside, there I do not see anything else, but such a fragrance like Musk comes from there. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, that the bodies of us, the Prophets are created on the Attributes of the Souls of Paradise. Thus, nothing comes out of these bodies but then the ground swallows it.

(Abu Nu'aiem: 364, Shifaa, vol-1, pg. 55, Khasaais-e-Kubraa, vol-1, pg. 70, Zaraqani: vol-4, pg. 229, Subulal Huda, vol-10, pg. 473, Al Bidaayah, vol-5, pg. 351)

(Meaning the delicacy, purity and fragrance that is present in the souls of the Paradise, it is present in our bodies therefore; our urine, excretions and sweat etc., is fragrant. And on whichever place they drop they make it scented). And whatever comes out, the ground absorbs it within itself.

Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) narrates:

قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ  
تَأْتِي الْخَلَاءَ فَلَا نَرَى مِنْكَ شَيْئًا مِّنَ  
الْأَذَى فَقَالَ يَا عَائِشَةُ مَا عَلِمْتِ أَنَّ  
الْأَرْضَ تَبْتَلِغُ مَا يَخْرُجُ مِنَ الْأَنْبِيَاءِ  
فَلَا يُرَى مِنْهُ شَيْءٌ (دلائل النبوة،  
ص ٣٨٠، زرقاني، ج ٢، ص ٢٢٨، ابو نعيم،  
خصائص كبرى، ج ١، ص ٤٠، شفاء شريف، ج ١،  
ص ٥٥، سبل الهدى، ج ١، ص ١٠، ص ٤٣)

That I said in the honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) when you come out of the toilet, then we do not see anything there? He said, O Aaishah, do you not know this, that whatever comes out of the Prophet the ground swallows it, and nothing can be seen from it.

(Abu Nu'aiem: 364, Khasaais-e-Kubraa, vol-1, pg. 70, Dalaai'lun Nubuwwat, pg. 380, Shifaa Shareef, vol-1, pg. 55, Zaraqani, vol-4, pg. 228, Subulal Huda, vol-10, pg. 474)

The absorbing of the sacred excretions [Fuzlaat-e-Mubaarak] with the Orders of Almighty Allaah, and from there the blooming of fragrance is probably for this reason, that no one would be able to see that sacred excretion. And there would not be any thought of dirtiness and dislike like the excretions of other people rather there would be a thought of cleanliness and sanctity.

The Chief of the Narrators [Shaiekh-ul Muhaddis] Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says, that Allaamah Aieni quotes that the interpreter of Saheeh Bukhaari says, Imaam Abu Haneefah and Shaiekh Ibne Hajar (Allaah have mercy on them) says that it is proven from many authentic evidences that all the excretions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were clean and sacred and this has been included in his qualities.

(Madaarijun Nubuwwat, vol-1, pg. 26, Subulal Huda vol-1, pg. 484)

Imaam Qaazi Iyaaz and Allaamah Zarqaani (Allaah have mercy on them) says:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَتَغَوَّطَ انْشَقَّتِ الْأَرْضُ فَابْتَلَعَتْ غَائِطَهُ وَبَوْلَهُ وَفَاحَتْ لِيَذَلِكَ رَائِحَةٌ طَيِّبَةٌ (شفاء شريف، ج ١، ص ١٥٢، زرقاني على المواهب، ج ٢، ص ٢٢٤)

That whenever the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would intend to pass bowel movement then the ground would split and would engulf his urine and feces and from there pure and clean fragrance would bloom.

(ShifaaShareef, vol-1, pg. 154, ZarqaaniAlal Mawaahib, vol-4, pg. 227)

Imaam Qastalaani (Allaah have mercy on him) the interpreter of Saheeh Bukhaari says:

وَأَمَّا طَيْبُ رِيحِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَرَقِهِ وَفُضْلَاتِهِ فَقَدْ كَانَتْ الرَّائِحَةُ الطَّيِّبَةُ صِفَتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ لَمْ يَسَّسْ طَيِّبًا

Anyhow, fragrances of the blooming smell of the sacred gases of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), sacred perspiration and the sacred excretion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were all the

(مواهب اللدنية، ص ٢٨٢، سبل الهدى، ج ٢، ص ٨٨)

attributes of the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) even if he puts perfume or not.

(Mawaahib-ul-Ladunniyah, pg. 284, Subulal Huda War Rashaad, vol- 2, pg. 88)

And the same Imaam further says:

وَرُويَ أَنَّهُ كَانَ يُتَبَكَّرُ بِبَوْلِهِ وَ دَمِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مواهب اللدنية، ج ١، ص ٢٨٢)

It is narrated that blessings were gained from the sacred urine and sacred blood of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Mawaahib-ul-Ladunniyah, vol- 1, pg. 284)

Allaamah Haafiz Ibne Hajar Asqalaani (Allaah have mercy on him) the interpreter of Saheeh Bukhaari narrates:

وَقَدْ تَكَثَّرَتِ الْأَدِلَّةُ عَلَى طَهَارَةِ فَضْلَاتِهِ وَعَدَّ الْأَكْبَمَةُ ذَلِكَ فِي خُصَائِصِهِ (فتح الباري شرح بخاري، ج ١، ص ٢١٨)

Undoubtedly, there are many established evidences on this, that the sacred excretion is pure and clean, and the legendary scholars have included them in the excellences of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Fath ul Baari Sharah Bukhaari: vol-1, pg. 218)

Shaiekh-ul-Islaam Allaamah Imaam Badrud Deen Aieni Hanafi interpreter of Bukhaari (Allaah have mercy on him) says:

وَقَدْ وَرَدَتْ أَحَادِيثُ كَثِيرَةٌ أَنَّ جَبَاعَةَ شَرِبُوا دَمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ أَبُو طَيْبَةَ الْحَبَّارُ وَ غُلَامٌ مِّنْ

Verily there are many authentic narrations surfaced regarding this, that a group of the Companions drank the blood of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) amidst

فَرِيَشَ حَجَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللَّهِ بْنُ رَبِيعٍ شَرِبَ دَمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ الْبَزْأَرُ وَالطَّبْرَانِيُّ وَالْحَاكِمُ وَالْبَيْهَقِيُّ وَأَبُو نَعِيمٍ فِي الْحَلِيقَةِ وَيُزَوِّدُ عَنْ عَلِيٍّ أَنَّهُ شَرِبَ دَمَ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَرَوَى أَيُّضًا أَنَّ أَمْرًا كَيْنَ شَرِبَتْ بَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَوَاهُ الْحَاكِمُ وَالْإِسْنَادُ قُطْنِي وَأَبُو نَعِيمٍ وَآخَرَهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ فِي رَوَايَةِ سَلَمَةَ امْرَأَةِ ابْنِ رَافِعٍ أَنَّهَا شَرِبَتْ بَعْضَ مَاءٍ غَسَلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا حَرَّمَ اللَّهُ بِدَنِكَ عَلَى النَّارِ (عمدة القارى شرح بخارى، ج ١، ص ٤٤٨)

them was Hazrat Abu Taiebah the barber, a Qureshi boy who did Hijaamah of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and Hazrat Abdul Laah Ibne Zubaier also drank his sacred blood. This narration has been quoted by Bazzaar, Tibraani, Haakim, Baiehaqee and Abu Nu'aieem in Hilyah and that it is narrated by Hazrat Alea (Allaah has blessed his face) that he has also drank the sacred blood of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Further, it is narrated that Hazrat Umme Ayman drank the sacred urine of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). This narration has been quoted by Haakim, Daar Qutni and Abu Nu'aieem, and Tibraani has quoted in Ausat by Salmaa the wife of Abu Raafe, that she drank the water used by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in bath. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to her, due to this water Almighty Allaah has forbidden the fire of hell on you.

(Umdatul-Qaari Sharah Bukhaari: vol-1, pg. 778)

Allaamah Shaami (Allaah have mercy on him) states:

وَصَحَّحَ بَعْضُ أَهْلِ السَّافِعِيَّةِ طَهَارَةَ بَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَائِرِ فَضْلَاتِهِ وَبِهِ قَالَ أَبُو حَنِيفَةَ كَمَا نَقَلْنَاهُ فِي

It has been proven to be true by some respected researchers of Shaafi'iyah [School of Jurisprudence] that the sacred

النَّوَهِبِ اللَّذْنِيَّةِ عَنْ شَرْحِ الْبُخَارِيِّ لِنَعْيِيٍّ وَصَرَّحَ بِهِ الْبَيْهَقِيُّ فِي شَرْحِ الْأَشْبَاهِ وَقَالَ الْحَافِظُ ابْنُ حَبَرٍ تَطَافَرَتِ الْأَوَّلَةُ عَلَى ذَلِكَ وَعَدَّ الْأَكْبَرُ ذَلِكَ مِنْ خَصَائِصِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَقَلَ بَعْضُهُمْ عَنْ شَرْحِ مُشْكُوَّةٍ لِبُلَا عَلَى قَارِيٍّ أَنَّهُ قَالَ اخْتَارَهُ كَثِيرٌ مِنْ أَصْحَابِنَا وَاطَّلَعَ فِي تَحْقِيقَةٍ فِي شَرْحِهِ عَلَى السَّبَائِلِ فِي بَابِ مَا جَاءَ تَعَطُّرُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ (رد المحتار شرح درمختار، ج ١، ص ٢٣٢)

urine and all sacred defecations of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is clean and sacred. This is also the statement of Imaam Abu Haneefah, like it is copied by Aieni interpreter of Bukhaari in Mawaahib, and its clarification is done by Allaamah Baieere in Sharah Ishbaah. And Haafiz Ibne Hajr Asqalaani said, that there are authentic and strong evidences established on the sacredness and cleanliness of the sacred excretions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And the legendary scholars have included them in the special features of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And some scholars have copied from the interpretation Mishkaat of Mullaa Alea Qaari that he said, the favourite statements of our Companions regarding this issue is that the all the sacred excretions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are pure and clean. And Mullaa Alea Qaari had given a long statement with full research to prove this in Sharah Shumaail chapter, 'Maa-Jaa'a Ta'atturuhi Alaiehis Salaatu Was Salaam' in proving the sacredness and purity of the blessed excretions. And has given a long statement with full research.

(Raddul Muhtaar Sharah Durr-e-Mukhtaar: vol-1, pg. 232)

Raa'sul Muhaddiseen Hazrat Maulana Shaah Abdul Azeez Muhaddis Dehlvi (Allaah have mercy on him) says:

وہیچ کس اثر فضلہ ایشاں را بروئے زمین  
ندیدہ زمین می شگافت و فرو میرود و ازاں  
مکان بوئے مشک می شمیدند۔ (تفسیر  
عزیزی سورہ الضحیٰ، ص ۲۱۹)

And no one has seen the effects of the sacred eliminations of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) on the ground because the earth would split, and it would disappear in it and a very fragrant smell would come out of that place.

(Tafseer Azeezee chapter, Wad Duhaa, pg. 219)

Janaab Anwar Shaah Saahib Kashmiri head-teacher of Madrassah Deoband says:

لَا تَقْ اَلْعُلَمَاءُ ذَهَبُوا اِلَى طَهَارَةِ فُضْلَاتِهِ  
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ  
(فیض الباری شرح بخاری، ج ۱، ص ۲۸۹، بیل  
الہدی، ج ۱، ص ۸۴)

That the scholars of the Ummah have agreed that the sacred excretions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were purified.

(Faiez ul Baari Sharah Bukhaari: vol-1, pg. 289, Subulal Hudaa, vol-1, pg. 484)

Janaab Ashraf Ali Thanvi says:

And it is narrated that when He would go to the toilet, the ground would split and would engulf his urine and feces and a much purified fragrance would come from that place. Hazrat Aaishah has narrated like this and therefore; the respected scholars have agreed that his urine and feces were purified. Abu Bakr Bin Saabiq Maaliki and Abu Nasar have narrated that Maalik Bin Sanaan sucked his blood [of wound] on the day of Uhud and drank it. He [The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] said, the fire of hell will never touch him. While Abdul Laah Bin Zubaier drank the blood that came out of the cupping [Hijaamah] and Barkat and Umme Ayman his maids had drank his urine and they felt like it was sweet delicate water.

(Nashrut Teeb, pg. 193)

Saiyyidul Aarifeen Hazrat Maulana Ruum (Allaah have mercy on him) says:

اشقیاء را دیدہ بینا نبود نیک و بد در دیدہ شاں یکساں نمود  
**Ashqiyaa Raa Deedah-e-Beenaa Nabood**  
**Nayk-o-Badd Dar Deedah Shaañ Yaksaañ Numood**

Unfortunate people are deprived from the truth,  
Hence, in their eyes, the good and evil looks the same

ہمسری با انبیاء برداشتند اولیاء را ہنجو خود پنداشتند  
**Hamsaree Baa Añmbiyaa Bardaashtand**  
**Auliyyaa Raa Hamchuu Khud Pindaashtand**

Hence they have claimed to be equivalent to the Prophets,  
And have considered Friends of Allaah [Auliyyaa] equivalent to them

گفت اینک ما بشر ایشاں بشر ماو ایشاں بستہ خوانیم و خور  
**Guft leenak Maa Bashar Aeshaañ Bashar**  
**Maa-o-Aeshaañ Bastah Khawaabeem-o-Khur**

If someone objects over their disrespect so they said they are human, we are human,  
We both are bound to sleeping and eating then what is the difference?

ایں نہ دانستند ایشاں از عی ہست فرقے درمیاں بے منتہی  
**Ieen Nadaanistand Aeshaañ Az Amaa**  
**Hast Farqay Darmiyaañ Bay Muntahaa**

But from their blind insight they did not understand this,  
That there is a great difference in both these individuals

ہر دوگون زہور خوردند از محل لیک شد زان نیش و زان دیگر غسل  
**Har Douguuñ Zanboor Khurdand Az Mahal**  
**Layk Shud Zaañ Naysh-o-Zaañ Deegar 'Asal**

For example, every two coloured flies (meaning wasps and honey bee) have sucked the nectar (the juice of flowers and buds),  
But in one sting [poison] is created and from other honey



ہر دوگوں آہو گیاه خوردندو آب زیں کیے سرگیں شدوزاں مشک ناب

**Har Douguuñ Aahoo Giyaah Khurdand-o-Aab  
Zeeñ Yakay Sargeen Shud-o-Zaañ Mushknaab**

The other example is this the deer of both the kinds have eaten the grass of the same kind, and drank water from the same quay, But in one orbicular (dung) was produced and in the other pure Musk

ہر دو نے خوردند از یک آنجور آح کیے خالی و آں پر از شکر

**Har dou Nai Khurdand Az Yak Aab Khuur  
Aañ yakay Khaalee-o-Aan Pur Az Shakar**

The third example is this both the kinds of Bamboo [cane] are nourishing from the same river, But one is empty and that other one is filled with sugarcane

صد ہزاراں ایں چنین اشباہ ہیں فرق شاب ہفتاد سالہ راہ ہیں

**Sadd Hazaaraañ Ieeñ Chuneen Ishbaah Beeñ  
Farq Shaab Haftaad Saalah Raah Beeñ**

There are thousands of examples like this, you will see, A difference of the way of seventy years amidst them

ایں خورد گرد پلیدی زوجدا واں خورد گرد وہمہ نور خدا

**Ieeñ Khurad Gardad Paleedee Zuu Judaa  
Waañ Khurad Gardad Hamah Noor-e-Khudaa**

Similarly, he [human] eats food, so excretion comes out of it, And that (Prophet) whatever he ate it all became Luminance of Allaah

ہر دو صورت گر بہم ماند رواست آب تلخ و آب شیریں را صفاست

**Har Dou Soorat Gar Baham Maanad Rawaast  
Aab-e-Talkh-o-Aab-e-Sheereen Raa Safaast**

If they have any harmonized resemblance so it is possible, (therefore) there is cleanliness in bitter water and sweet water

جز کہ صاحب ذوق کہ شناسد بیاب او شناسد آب خوش از شورہ آب

**Juz Keh Saahib Zauq Keh Shanaasad Biyaab  
Uoo Shanaasad Aab-e-Khush Az Shorah Aab**

Who can find out beside the intelligent person, meet this (tasteful), Because only he can differentiate between sweet pleasant water and salty [from nitrous soil] unpleasant water

Hazrat Ibne Abbaas (*Allaah have mercy on them*) narrates that one night the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did this supplication, after offering his prayers:

اَللّٰهُمَّ اجْعَلْ لِّيْ نُوْرًا فِيْ قَلْبِيْ وَ نُوْرًا فِيْ  
قَبْرِىْ وَ نُوْرًا مِّنْ بَيْنِ يَدَيَّ وَ نُوْرًا مِّنْ  
خَلْفِيْ وَ نُوْرًا عَنْ يَمِيْنِيْ وَ نُوْرًا عَنْ  
شِمَالِيْ وَ نُوْرًا مِّنْ فَوْقِيْ وَ نُوْرًا مِّنْ تَحْتِيْ  
وَ نُوْرًا فِيْ سَمْعِيْ وَ نُوْرًا فِيْ بَصَرِيْ وَ نُوْرًا فِيْ  
شَعْرِيْ وَ نُوْرًا فِيْ بَشَرِيْ وَ نُوْرًا فِيْ لَحْمِيْ وَ  
نُوْرًا فِيْ دَمِيْ وَ نُوْرًا فِيْ عَظَامِيْ اَللّٰهُمَّ اَعْظَمْ  
لِيْ نُوْرًا وَاَعْظِنِيْ نُوْرًا وَاَجْعَلْ لِّيْ نُوْرًا  
(ترمذی شریف، کتاب الدعوات: ۳۴۱۹)

O Allaah, make certain for me Luminance [Noor] in my heart, and Noor in my grave, and Noor in front of me, and Noor behind me, and Noor on my right and Noor on my left, and Noor above me, and Noor below me, Noor in my ears and Noor in my eyes, and Noor in my hairs, and Noor in my skin, and Noor in my flesh, and Noor in my blood, and Noor in my bones: O' Allaah, make certain a lot of Noor for me and bless me Noor and keep me Noor.

(Tirmizee Shareef Kitaab ud-D'awaat: # 3419)

Verily Almighty Allaah surely accepted this Nooraani supplication of Sacred Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) thus it is proven that everything of his sacred body is luminance [Noor] and he is completely [from head to toe] Full of Noor. Moreover, anything that goes in his sacred body it also becomes Luminance [Noor] as well.

آں خورد گرد وہمہ نور خدا

That whatever he ate all of it became the Luminous [Noor] of Allaah

Hence it is proven that all his sacred emissions are clean and purified and to call them dirt and filth is disrespectfulness and insolence.

Hazrat Jaabir (*Allaah be pleased with him*) says, that we were with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on a journey. He went out for natural need, so he could not see any appropriate place, in whose barrier he could get ease, beside those two trees, which were apart and there was a lot of distance between them. So, he said to me:

يَا جَابِرُ قُلْ لِهَذِهِ الشَّجَرَةِ يَقُولُ لَكَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَبْرُ  
بِصَاحِبَتِكَ حَتَّى أَجْلِسَ خَلْفَكُمَا  
فَرَجَعْتُ حَتَّى لَحِقْتُ بِصَاحِبَتِهَا فَجَلَسَ  
خَلْفَهُمَا فَخَرَجْتُ أُخْفِئُ وَجَلَسْتُ  
أَحَدُتُ نَفْسِي فَالْتَفَتْتُ فَإِذَا رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا  
وَالشَّجَرَتَانِ قَدْ افْتَرَقَتَا فَقَامَتْ كُلُّ  
وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ فَوَقَفَ رَسُولُ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَةً فَقَالَ  
بِرَأْسِهِ هَكَذَا يَسِينَا وَشِبَالًا (شفاء شريف،  
ج ١، ص ١٩٦، خصائص، ج ٢، ص ٣٧، سبل  
الهدى، ج ٩، ص ٢٩٦)

O Jaabir, go and say to that tree, the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) says to go, and join that tree, so that in the cover of both of you ease could be received. Hazrat Jaabir says, I fulfilled the orders. So, that tree moved from its place and went to join the other tree. He sat under the cover of these two. And I sat on one side, and started talking in my heart. When I turned around I saw that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was coming and both those trees got separated and went to stand in their own places. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stayed for sometime then with his sacred head pointed towards the right and the left.

(*Shifaa Shareef, vol-1, pg. 196, Khasaais-e-Kubraa, vol-2, pg. 37, Subulal Huda, vol-9, pg. 496*)

Hazrat Usaamah Bin Zaid (*Allaah be pleased with them*) says:

That we were coming back from Hajj with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When we reached Batan-e-Rauhaa [place] the Blessed Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to me, can you see anywhere trees of Dates and stones? I said yes, there are some trees which are standing close together and there some piles of stones are also visible.

قَالَ انْطَلِقْ إِلَى النَّخْلَاتِ فَقُلْ لَهُنَّ أَنْ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَأْمُرُكُمْ أَنْ تَدَايِنَ لِيَخْرُجَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قُلْ لِلْحِجَارَةِ  
مِثْلَ ذَلِكَ فَاتَّيَبْتُهُنَّ فَقُلْتُ لَهُنَّ ذَلِكَ  
فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ جَعَلْتُ أَنْظُرُ  
إِلَى النَّخْلَاتِ يَخْدُدْنَ الْأَرْضَ خَدًّا حَتَّى  
اجْتَبَعْنَ وَأَنْظُرُ إِلَى الْحِجَارَةِ يَتَنَاقِزْنَ  
حَتَّى صِرْنَ رَضْمًا خَلْفَ النَّخْلَاتِ فَلَمَّا  
قَضَا حَاجَتَهُ وَأَنْصَرَفَ قَالَ عُدْ إِلَى  
النَّخْلَاتِ وَالْحِجَارَةِ فَقُلْ لَهُنَّ أَنْ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَأْمُرُكُمْ أَنْ تَرْجِعْنَ إِلَى مَوَاضِعِكُنَّ  
(دلائل النبوة، البعيم، ٣٣٦، البوعلى، بيهقي،  
ج ٦، ص ٢٥، خصائص كبرى، ج ٢، ص ٣٦،  
شفاء شريف، ج ١، ص ١٩٧، سبل الهدى، ج ٩،  
ص ٢٩٧)

He said, go tell those trees and stones that the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) orders you to get close together so that we could get relief from natural needs. Hazrat Usaamah (*Allaah be pleased with him*) says I went there and conveyed the order of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Oath by Allaah, who has send Him with the Truth, those trees tearing the ground and those stones jumping got closer to each other one on top of the other until here that a wall was formed of the trees and the stones. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) went behind it. When he came back, after being released from the need then he said to me, say to these trees and stones that the Prophet of Allaah orders you to go back to your original places. Therefore; they went back. (*Dalaa'ilun Nubuwwat Abuu Nu'aiem, pg. 336, Abu Ya'ala, Baiehaqee, vol-6, pg. 25, Khasaais-e-Kubraa, vol-2, pg. 36, Shifaa Shareef, vol-1, pg. 197, Subulal Huda War Rashaad, vol-9, pg. 497*)

There are various narrations on this topic. The favourite in the court of the Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Imaam Busaieri (*Allaah have mercy on him*) says,

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً تَبْشِيرُ إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ  
(*Qaseedah Burdah Shareef*)

When He called the trees, so on His calling while bending his branches like the conditions of the prostrating ones, They came and walked on their trunks without feet

When trees and stones came nearer to each other, after hearing the orders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so by this it is learnt, they heard His orders, placed it in their heart and thought with their power of wisdom that it is necessary to fulfill such orders. After that they went and fulfilled the Prophet's orders. Even though apparently they did not have ears, nor heart, nor intelligence, nor feet but whichever work was according to these parts, they all came into action. This is also learned from this that dependence of hearing is not on ears and nor on the spread out muscles which are in it. Other parts can be compared by this. Due to habits we consider this that the organic minerals and plants do not have listening and nor vision etc. But from this incidents it is known that Almighty Allaah have also Deposited these powers in organic minerals and plants. They also hear, see and understand but in some other way and this is also not necessary that their seeing, hearing, and understanding, eating, drinking, walking have the same one way. See the humans and animals transfer their food from the mouth in the stomach, and the plants from the roots which are planted in the ground. So, their food is also of different kinds, and the way of assumption of food is also different. Similarly, their way of walking is also different. Humans walk on two feet, some animals on four feet and some on a thousand feet and the snake does not even have any feet. But it is so fast in running that what is a human, even a horse cannot reach the fast speeding of the snake. If a person start thinking then maybe it will be difficult to understand the running of the snake, because if a human walks on his stomach then he will not be able to even walk two feet. And the snake walks on their stomach without any hesitation. Then a human requires shoes etc., to move on thorns, while a snake slithers on any ground of thorns without shoes rather it smoothly moves on thorny trees. Even the skin of its stomach is softer than the sole of the humans. At this point, what can be said beside this, the nature of the snake has been like this, that it would slither on its stomach and it has been given so much power that with its stomach it would move its body strongly without any support. A human has not been given this power that he would move faster on his stomach and slither like a snake. So, if Almighty Allaah gives trees and stones the powers to move then, this is not

something beyond intelligence and imagination, if someone has never seen them like this then by this it is not compulsory that they do not have the power rather it is the belief of the *Mu'min* [True believer], that everything has movement according to the Orders and Will of Almighty Allaah. Similarly, the movements of the stones and trees etc., is according to the Will of the Almighty Allaah. Since, the saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was only by the Will of Allaah hence the trees and the stones obeyed it. On the Day of Judgement by the Will of Allaah the mountains etc., will move, ﴿كَيْمَا قَالَ اللَّهُ تَعَالَىٰ وَإِذَا الْجِبَالُ سُيِّرَتْ﴾ (Holy Qur'aan chapter At-Takveer, verse-3) (And when the mountains are made to move). It is understood, the movement of the trees and stones is not against the intelligence they would surely move, and do action but at that time when they receive some Orders which is mandatory to follow.

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِدَ مَخْتُونًا  
مَسْمُورًا أَيْ مَقْطُوعَ السَّرِقَةِ (ابن عساکر،  
ج ۳، ص ۸۰، طبرانی اوسط: ۶۱۳۸، ابونعیم: ۹۲،  
زرقانی، ج ۱، ص ۱۲۴، کنز العمال: ۳۵۵۲۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was born circumcised and his navel cord was cut.  
(Ibne Asaakir, vol-3, pg. 80, Tibraani Ausat: 6148, Abu Nu'aiem, pg. 92, Zarqaani, vol-1, pg. 124, Kanzul Ummaal: 35527)

Hazrat Anas (Allaah be pleased with him) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
مِنْ كَرَامَتِي عَلَىٰ رَبِّي إِنَّهُ وَلِدْتُ  
مَخْتُونًا وَلَمْ يَرَىٰ أَحَدٌ سَوَائِي  
(ابن عساکر، ج ۳، ص ۱۲۴، طبرانی: ۶۱۳۸، ابو  
نعیم: ۹۱، وزرقانی، ص ۱۲۴، کنز العمال: ۳۱۹۲۴،  
سبل الہدی، ج ۱، ص ۳۷۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, this is also included in my honour and awards from Almighty Allaah that I was born circumcised and no one has seen my *Satr* (the private part of the body).  
(Ibne Asaakir, vol-3, pg. 412, Tibraani: 6148, Abu Nu'aiem: 91, Zarqaani, vol-5, pg. 124, Kanzul Ummaal: 31924, Subulal Huda, vol-1, pg. 347)

Hazrat Ibne Abbaas (Allaah have mercy on them) narrates:

مَا احْتَلَمَ نَبِيٌّ قَطُّ وَارْتَبَا الْإِحْتِلَامُ مِنَ الشَّيْطَانِ (طبرانی: ۱۱۵۶۳، خصائص کبری، ج ۱، ص ۷۰، زرقانی، ج ۵، ص ۲۴۹، مدارج النبوة، ج ۱، ص ۲۷، سبل الہدی، ج ۱۰، ص ۴۶۰)  
That no Prophet has ever had wet dreams [Ihtilaam] because Ihtilaam is from Satan [Shaietaan] and Satan has no effect on the Prophets.  
(Tibraani: 11564, Khasaais-e-Kubraa, vol-1, pg. 70, Zarqaani: vol-5, pg. 249, Subulal Huda, vol-10, pg. 460, Madaarijun Nubuwwat, vol-1, pg. 27)

Hazrat Sufwaan Bin Saleem (Allaah have mercy on him) narrates:

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Jibraa'eel the Trustworthy [Jibraa'eel-e-Ameen] brought food to me in a bowl I ate from it,

فَأُعْطِيتُ قُوَّةَ أَرْبَعِينَ رَجُلًا مِّنْ أَهْلِ الْجَنَّةِ فِي الْجَبَّارِ (زرقانی علی المواب، ج ۴، ص ۱۹۵، حارث بن ابی اسامہ، ابن سعد، ج ۱، ص ۲۸۲، خصائص، ج ۱، ص ۷۰، کنز العمال: ۳۱۸۹۷، سبل الہدی، ج ۱۰، ص ۴۵۰، مدارج النبوة، ج ۱، ص ۲۷، ج ۲، ص ۸۱)  
So I was bestowed the power of forty men of Paradise, in "physical relations."  
(Zarqaani Alal Mawaahib, vol-4, pg.195, Harris Bin Abee Usaamah, Ibne Sa'ad: vol-1, pg. 282, Khasaais, vol-1, pg. 70, Kanzul Ummaal: 31897, Subulal Huda, vol-10, pg. 450, Madaarijun Nubuwwat, vol-1, pg. 27, vol-2, pg.481)

Benefit: The power of one man of Paradise is equivalent to the power of a hundred men of the world, despite by being given such powers the control of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was such that even a fraction of his thought was not filled with impurity.

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (Allaah be pleased with her) narrates that I have never seen the part which needs to be veiled of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and nor did he see my part which needs to be veiled.

(Shifaa Shareef, Madaarijun Nubuwwat, vol-1, pg. 27)

Hazrat Alee (Allaah has blessed his face) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had made this will that,

لَا يَغْسِلُهُ أَحَدٌ غَيْرِي فَإِنَّهُ لَا يَرَى أَحَدًا عَوْرَتِي إِلَّا طُبِسَتْ عَيْنَاهُ (خصائص کبری، ج ۲، ص ۲۷۶، کنز العمال: ۱۸۷۸۴، مدارج النبوة، ج ۱، ص ۲۷، سبل الہدی، ج ۱۲، ص ۳۲۲، الشفاء، ج ۱، ص ۱۵۹، بزار: ۹۲۵، ابن سعد، ج ۲، ص ۲۱۴، الہدایہ والنہایہ، ج ۵، ص ۲۸۲)  
No one else except you may bathe Him; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that whoever will see my place which is to be veiled he will become blind.  
(Khasaais-e-Kubraa, vol-1, pg. 276, Kanzul Ummaal: 18784, Ash-Shifaa, vol-1, pg. 159, Ibne Sa'ad, vol-2, pg. 214, Madaarijun Nubuwwat, vol-1, pg. 27, Al Bidaayah, vol-5, pg.282, Subulal Huda, vol-12, pg. 322)

## Benefits

- 1) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) while being the owner and authority of the whole universe, chose hunger and starvation. This was by choice it was not helplessness, otherwise the keys of the treasures of the earth and the skies, and all the blessings of Allaah and all the bounties of the world were in the hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).
- 2) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not in need of apparent food and drink, like us, and all the eating and drinking of the Holy Prophet was just for the teaching of the Ummah.
- 3) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not like us, rather the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was without any comparison.
- 4) The Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) urine, excretion, sacred blood and other sacred eliminations were clean and purified and to call them dirty or filth etc., is severe disrespect.
- 5) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was born circumcised and his navel cord was cut. He never had wet dreams.



## Sacred Knees and the Blessed Feet

(Zaanu'ay Muqaddas Aur Paa'e Mubaarak)

زانوئے مقدس اور پائے مبارک

انبیاء تہ کریں زانو ان کے حضور

زانوؤں کی وجاہت پہ لاکھوں سلام

**Añmbiyaa Taih Karayñ Zaanu Unn Kay Huzoor**  
**Zaanu'oñ Kee Wajaahat Peh Laakhoñ Salaam**

All the Prophets would sit respectfully on their knees before him  
Countless salutations be on the prestige of his knees

ساق اصل قدم شاخ نخل کرم

شع راہ اصابت پہ لاکھوں سلام

**Saaq-e-Asl-e-Qadam Shaakh-e-Nakhl e Karam\***  
**Sham'e Raah-e-Isaabat Peh Laakhoñ Salaam**

The leg with the foot at its root, the benevolent palm tree branch  
Millions of salutations be on these shining lights [lamps] of the  
right path

کھائی قرآن نے خاک گزر کی قسم

اس کف پا کی حرمت پہ لاکھوں سلام

**Khaa'ee Qur'aan Nay Khaak-e-Guzar Kee Qasam**  
**Uss Kaf-e-Paa Kee Hurmat Peh Laakhoñ Salaam**

(A'laa Hazrat)

The Holy Qur'aan took oath of the dust (of Makkah) of his walkway  
Millions of salaams be on the honour of that sanctified sole  
of the foot

\* Meaning, such are the blessed calves of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that they are like the two branches of the benevolent tree of bountifulness and beneficence in the leadership of which the wayfarers are getting the guidance to travel to the ultimate Divine destination. T/N

The Beloved Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) sacred knees, both blessed shanks, both sacred feet were soft and fleshy, and were so beautiful that any human did not have any like them. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) walked, he would pick his sacred feet with such power, dignity and humility like it is the action of the courageous and brave people.

Hazrat Jaabir Bin Sumraa (Allaah be pleased with him) narrates:

كَانَ فِي سَاقَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَبُوشَةٌ (ترمذی: ۳۶۴۵؛ مشکوٰۃ: ۵۷۹۶)

That the shins of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were graceful and gentle.

(Tirmizee: 3645, Mishkaat Shareef: 5796)

Hazrat Anas (Allaah be pleased with him) narrates:

وَلَمْ يَرْ مُقَدِّمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ (ترمذی: ۲۴۹۰؛ مشکوٰۃ: ۵۸۲۴)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was never seen like this that he would keep his feet in front of the people or would spread them towards the people.

(Tirmizee: 2490, Mishkaat Shareef: 5824)

Hazrat Abdul Laah Bin Buraiedah (Allaah be pleased with him) narrates:

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ الْبَشَرِ قَدَمًا (ابن سعد، ج ۱، ص ۳۲، زرقانی علی المواب، ج ۴، ص ۱۹۸، بل الہدی، ج ۹، ص ۷۹)

That the sacred feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were more beautiful than everyone.

(Ibne Sa'ad: vol-1, pg. 322, Zarqaani Alal Mawaahib, vol-4, pg. 198, Subulal Huda, vol-9, pg. 79)

Hazrat Abu Huraierah (Allaah be pleased with him) says:

مَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّا الْأَرْضُ تُطَوَّى لَهُ أَتَا لَنُجْهِدُ أَنْفُسَنَا

That I have not seen anyone walking faster than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), (when he would walk it would seem like this) that as if the earth is being folded

وَأَنَّهُ لَغَيْرُ مَكْتَرٍ (ترمذی: ۳۶۸، شاکل ترمذی: ۱۱۶، مشکوٰۃ شریف: ۵۷۹۵)

for him. We would run with him and would struggle in walking faster and he would walk easily casually (but still he would be ahead of all of us). (Tirmizee: 3648, Shumaail-e-Tirmizee: 116, Mishkaat Shareef: 5795)

When the blessed feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would come on the stones then those stones would become soft under his feet.

Hazrat Abu Huraierah and Hazrat Abu Umaamah (Allaah be pleased with them) says:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا مَشَى عَلَى الصَّخْرِ غَاصَتْ قَدَمَاهُ فِيهِ (بيهقي، ج ۱، ص ۲۵۲، ابن عساكر، زرقاني، ج ۴، ص ۱۹۷، مدارج النبوت، ج ۱، ص ۱۹۵، بل الهدى، ج ۲، ص ۷۹، مواهب لدرني، ج ۲، ص ۳۲۸)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would walk on the stones the prints of his sacred feet would be placed on them. (Meaning they would become soft under his feet). (Baiehaqee, vol-1, pg. 252, Ibne Asaakir, vol-3, pg. 259, Zaraqani, vol-4, pg. 197, Madaarijun Nubuwwat, vol-1, pg. 195, Subulal Huda, vol-2, pp. 79, Al Mawaahib ul Ladunniyah vol-2, pg. 348)

Hazrat Allaamah Shahaab ud Deen Khiafaajee Misri (Allaah have mercy on him) says:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَعْضِ الْأَحْيَانِ إِذَا مَشَى غَاصَ قَدَمُهُ فِي الْحِجَارَةِ بِحَيْثُ بَقِيَ ذَلِكَ إِلَى الْآنِ وَارْتَسَمَ فِيهَا مِثَالُهُ بِعَيْنِهِ وَالنَّاسُ تَتَبَرَّكُ بِهِ وَتَزُرُّهُ وَتَعْظُمُهُ كَمَا فِي الْقُدْسِ وَنَقَلَ مِنْهُ فِي مِصْرَ فِي أَمَاكِنَ مُتَعَدِّدَةٍ حَتَّى قِيلَ إِنَّ السُّلْطَانَ

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would ever walk bare footed on stones, the stones would become soft under his sacred feet, and on them as it is [exact] footprints would be placed therefore; these stones were preserved as relics which are still present. They are found in several places in Baietul Maqdis [Jerusalem] and Egypt and the people go to see them and

قَاتِبِيَانِ اشْتَرَاهُ بِعِشْرَيْنِ أَلْفَ دِينَارًا وَأَوْطَى بِجَعْلِهِ عِنْدَ قَبْرِي هُوَ مَوْجُودٌ إِلَى الْآنِ (نسيم الرياض، ج ۴، ص ۶۳، حجة الله على العالمين، ص ۳۲۵، السيرة النبوية لابن دحلان، الفوز والنجاح للتيجاني)

honour them. To such an extent, that Sultaan Qaatibyaanee bought one stone for twenty thousand [20000] dinar. And had willed that it should be placed near his grave hence it is still present there. (Naseem ur Riyaaz, vol-4, pg. 63, Hujjatul Laahi Alal Aalameen, pg. 325, As-Seeratun Nabaviyyah of Zainee Dahlaan Al-Fauza, Wan-Najaah of Teejaani)

The stones becoming softer under the feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and having footprints placed on them is a reality. But some people of today also deny this reality even though its evidence is present in the Holy Qur'aan.

Almighty Allaah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَرَّكًَا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ (آل عمران)

Indeed the first House (of worship) established for mankind was at Makkah full of blessings and guidance for all the worlds. (96) Therein are clear signs (of Allaah) the place where Ibraaheem stood... (97) (Holy Qur'aan, chapter Aal-e-Imraan, verse 96-97)

Imaam Raazi (Allaah be mercy on him) says:

الْفَضِيلَةُ الثَّانِيَةُ لِهَذَا الْبَيْتِ مَقَامُ إِبْرَاهِيمَ وَهُوَ الْحَجَرُ الَّذِي وَضَعَ إِبْرَاهِيمُ قَدَمَهُ عَلَيْهِ فَجَعَلَ اللَّهُ مَا تَحْتَ قَدَمِ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِنْ ذَلِكَ الْحَجَرِ دُونَ سَائِرِ أَجْزَائِهِ كَالطِّينِ حَتَّى غَاصَ فِيهِ قَدَمُ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَهَذَا مِمَّا لَا يَقْدِرُ عَلَيْهِ إِلَّا

That one of the excellences of the Holy Ka'bah is the standing place of Ibraaheem [Mukaam-e-Ibraaheem], and this is that stone on which Hazrat Ibraaheem (Salutations on him) kept his sacred feet. So, whichever part came under his feet it became soft like wet mud. Until the sacred feet of Hazrat Ibraaheem (Salutations on him) were sunken in it. And this is a special Divine Power and miracle

اللَّهُ تَعَالَى وَلَا يُظْهِرُهُ إِلَّا عَلَى الْأَنْبِيَاءِ ثُمَّ  
لَهَا رَفَعَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ  
قَدَمَهُ عَنْهُ خَلَقَ فِيهِ الصَّلَابَةَ الْحَجَرِيَّةَ  
مَرَّةً أُخْرَى ثُمَّ أَنَّهُ تَعَالَى أَبْقَى ذَلِكَ  
الْحَجَرَ عَلَى سَبِيلِ الْإِسْتِزَارِ وَالذَّوَامِ  
فَهَذِهِ أَنْوَاعٌ مِنَ الْآيَاتِ الْعَجِيبَةِ  
وَالْمُعْجَزَاتِ الْبَاهِرَةِ أَظْهَرَهَا اللَّهُ تَعَالَى  
فِي ذَلِكَ الْحَجَرِ (تفسير كبير، ج ٣، ص ٨)

of the Prophet. Then when Hazrat Ibraaheem (Salutations on him) picked his feet, Almighty Allaah again made this piece strong like stone so that footprint became preserved. Then Almighty Allaah let it remain forever. Hence, these are different, kinds of strange and unique miracles which Almighty Allaah has made evident in this stone.

(Tafseer-e-Kabeer, vol-3, pg.8)

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with them) explains in explanation to this sacred verse:

أَشْرَقَدَ مِيَهُ فِي الْمَقَامِ آيَةً بَيِّنَةً  
(تفسير ابن جرير، ابن أبي حاتم، ابن المنذر،  
ثعلبي، ج ٣، ص ١٥٠، بغوي، ج ١، ص ٢٤٢،  
ابن كثير، ج ٢، ص ٦٨، اخبار مكة، ج ٢، ص ٢٩،  
ج ١، ص ٢٥٠)

The imprinting of the both sacred feet of Ibraaheem (Salutations on him) on this stone is a clear evidence. (Which Allaah has stated as clear evidences)

(Tafseer Ibne Jareer, Ibne Abee Haatim, Ibnul Munzir, vol-2, pg. 29, Sa'labi, vol-3, pg. 150, Al Baghvi, vol-1, pg. 472, Ibne Kaseer, vol-2, pg. 68, Akhbaar-e-Makkah vol-2, pg. 29, vol-1, pg. 450)

And that stone is still present in Makkah Mu'azammah at the Mukaam-e-Ibraaheem (Salutations on him). Thus, it is proven that the stones becoming softer after coming under the sacred feet of the respected Prophets (Salutations on them) is a reality and its denial is ignorance and deviation.

Hazrat Amar Bin Shu'aieb (Allaah be pleased with him) says that once the Holy Prophet Chief of the world [Saiyyid-e-Aa'lam] (Sallal Laahu 'Alaiehi Wa Sallam) was at Zilmajaaz [a place] along with his uncle Abu Taalib, this place is three miles from Arfah and here every year a market is set up. Hazrat Abu Taalib felt thirsty so,

قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَطَشْتُ وَلَيْسَ عِنْدِي مَاءٌ فَنَزَلَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَرَبَ بِقَدَمِهِ  
الْأَرْضَ فَخَرَجَ الْمَاءُ فَقَالَ اشْرَبْ  
(ابن سعد، ج ١، ص ١٢١، ابن عساکر: ٨٦١٣،  
شفاء شريف، ج ١، ص ٥٦٠، زرقاني، ج ٥، ص  
١٤٠، اصابع: ١٠١٤٥، سبل الهدى، ج ٢،  
ص ١٣٤، ج ٩، ص ٢٦٣، مدارج النبوة، ج ١،  
ص ١٨٥، مواهب لدني، ج ٢، ص ٢٨٩)

he said to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) O nephew, I am thirsty, I do not have water. After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) descended from his ride and hit his sacred feet on the ground so the water started coming out of the ground. He said, O uncle drink water.

(Ibne Sa'ad, vol-1, pg.121, Ibne Asaakir: 8613, Shifaa Shareef, vol-1, pg. 560, Zarqaani, vol-5, pg. 170, AlIsaabah: 10175, Subulal Huda, vol-2, pg. 137, vol-9, pg. 463, Madaarijun Nubuwwat, vol-1, pg.185, Mawaahib ul Ladunniyah, vol-2, pg. 289)

This was the effect of the sacred feet that the earth understood the sign of the sacred feet and poured the spring of water.

Hazrat Abu Taalib says, I drank it to my fill. When I finished drinking, so on that place he kept his sacred feet (from where the water was coming) and pressed it so the water stopped.

(Ibne Sa'ad, vol-1, pg. 121, Ibne Asaakir, vol-66, pg. 308, Khateeb: 1724, Hujjatul Laahi Aalameen pg.198)

The sacred feet of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are those feet that once he along with Hazrat Abu Bakr, Hazrat Umar and Hazrat Usmaan (Allaah be pleased with them) was standing on the Uhud Mountain that mountain started shivering.

فَضْرَبَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِرِجْلِهِ فَقَالَ أَثْبَتْ أَحَدُ فَإِنَّا عَلَيْكَ  
نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ  
(بخاری شریف: ٣٦٤٥)

Therefore, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) hit it with his feet and said Uhud remain steady, on you there is a Prophet, a Siddique [truthful] and two martyrs [Shaheed]

(Bukhaari Shareef: 3675)

ایک ٹھوکر میں احد کا زلزلہ جاتا رہا رکھتی ہیں کتنا وقار اللہ اکبر ایڑیاں  
**Aek Thhokar Mayn Uhud Kaa Zalzalah Jaataa Rahaa**  
**Rakhtee Hayn Kitnaa Waqaar Allaahu Akbar Aeriyaan**  
 (A'laa Hazrat)

With one strike of the heel the trembling of Uhud kept dispelling  
 Allaah o Akbar how much honour is held, in the heels [of the  
 Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)]

This is the same Uhud Mountain about which, the Holy Prophet  
 (Sallal Laahu 'Alaiehi Wa Sallam) said,

هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ  
 This Mountain has love for me and I  
 do have love for it.  
 (بخاری شریف: ۴۰۸۳)  
 (Bukhaari Shareef: 4083)

Hazrat Usmaan Bin Affaan (Allaah be pleased with him) narrates, that  
 once the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was present on  
 the Mountain of Subaier along with Hazrat Abu Bakr and Hazrat  
 Umar (Allaah be pleased with them) I was also present. It started trembling,  
 so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stroke it with his  
 sacred feet, and said, stay still! So, it stopped.

(Nasa'ee: 6402, Abu Daawood, Tirmizee Shareef: 3703)

And these are those sacred feet that on which ever animal they  
 would come, if it was lazy and weak, thus it would become fast,  
 active and alert.

Hazrat Abu Huraierah (Allaah be pleased with him) narrates, that once a  
 person came in the honourable presence of the Holy Prophet (Sallal  
 Laahu 'Alaiehi Wa Sallam) and pleaded, Yaa Rasoolal Laah [Sallal Laahu  
 'Alaieka Wa Sallam], my this camel [female] is very lazy and very slow.

فَضْرَبَهَا بِرِجْلِهِ قَالَ أَبُو هُرَيْرَةَ وَالَّذِي  
 So the Holy Prophet (Sallal Laahu  
 'Alaiehi Wa Sallam) stroked it with his

نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُهَا تَسْبِقُ الْفَائِدَ  
 (بیہقی، ج ۶، ص ۱۵۴، سبل الہدی، ج ۹،  
 ص ۱۵۵، البدایہ والنہایہ، ج ۶، ص ۱۸۲)

sacred feet. Hazrat Abu Huraierah  
 says, that Oath by Allaah, in whose  
 Divine custody is my life, after that  
 she became so fast that she would  
 not let anyone go ahead of her.

(Baiehaqee vol-6, pg. 154, Subulal Huda, vol-9, pg. 515, Al Bidaayah, vol-6, pg. 182)

Hazrat Anas (Allaah be pleased with him) narrates that the Holy Prophet  
 (Sallal Laahu 'Alaiehi Wa Sallam) rode on to the horse of Hazrat Abu  
 Talhaa which was very slow and also very week.

فَكَانَ بَعْدُ ذَلِكَ لَا يُجَارَى  
 So after that it became so fast that no  
 one could walk with it.  
 (بخاری: ۲۸۶۷، مسلم: ۶۰۰۷، شفاء شریف،  
 ج ۱، ص ۲۱۸، خصائص کبری، ج ۲، ص ۶۴، مشکوٰۃ، ص ۵۳۶)  
 (Bukhaari Shareef: 2867, Muslim: 6007, Shifaa Shareef, vol-1, pg. 218, Khasaais-e Kubraa, vol-2, pg. 64, Mishkaat pg. 536)

Hazrat Jaabir (Allaah be pleased with him) narrates:

That I was with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) during  
 the holy-war of Zaatir Riqaa. My camel was weak. He became tired  
 and sat down. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came  
 and said, how is your condition? I replied, that my camel is tired due  
 to which I was left behind. After hearing this the Holy Prophet (Sallal  
 Laahu 'Alaiehi Wa Sallam) came off his ride, and gave it a kick with his  
 feet.

فَنَشِطَ حَتَّى كَانَ مَا يَبْدُكَ زَمَامَهُ  
 Hence, it became so lively that Jaabir  
 could not open its reins.  
 (شفاء شریف، ج ۱، ص ۶۳۶، سیرت النبویہ،  
 ابن ہشام، ج ۲، ص ۲۰۶)  
 (Shifaa Shareef, vol-1, pg. 636, Seeratun Nabaviyyah Ibne Hishaam, vol-2, pg. 206)

This was the effect of the strike of the Holy Prophet (Sallal Laahu  
 'Alaiehi Wa Sallam) that he made such lifeless and slow walking  
 animals lively, active and alert. Normally, every animal becomes  
 somehow faster on being hit and by affliction but only until the



time that pain stays in it, which connection is only with the body. But this action of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not only limited to its body, rather it also affected its nature and temperament.

Hazrat Abdul Laah Bin Abee Talhaa (Allaah be pleased with him) narrates that Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

رَكِبَ حَبَّارًا قَطُوفًا لِسَعْدِ بْنِ عَبَادَةَ  
فَرَدَّهَا هَبْلًا جَالًا يُسَايِرُ  
(شفاء شريف، ج ١، ص ٢١٨، خصائص كبرى،  
ج ٢، ص ٦٣، سبل الهدى، ج ٩، ص ٥٢٣)  
Rode on a very slow speed donkey  
of Hazrat Sa'ad Bin Ubaadah, when  
he returned it back, it became so  
active that no other donkey could  
walk with it.  
(Shifaa Shareef: vol-1, pg. 218, Khasaais-e-  
Kubraa, vol-2, pg. 64, Subulal Hudaa, vol-9,  
pg. 524)

There are many Ahaadees on this topic.

Hazrat Allaamah Dameeri (Allaah have mercy on him) says, that the animals on which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rode. During the time, he was riding, they never did urine etc., and neither did they becomes sick. (Manzoomah Fil Fiqh)

Imaam Ibne Sab'a (Allaah be pleased with him) says, that this is amidst his qualities.

أَنَّ كُلَّ دَابَّةٍ رَكَبَهَا بَقِيَتْ عَلَى الْقَدْرِ  
الَّذِي عَلَيْهِ وَلَمْ تَهْزَمْ بِبِرْكَتِهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ  
(خصائص كبرى، ج ٢، ص ٦٣)  
All those animals on which the Holy  
Prophet (Sallal Laahu 'Alaiehi Wa Sallam)  
rode, due to the blessings of his riding  
they always remained energetic and  
healthy and they never becomes  
weak and sick.  
(Khasaais-e-Kubraa: vol-2, pg. 64)

مجھ کو بھی پائے مال کر عمر تیری دراز ہو مست خرام ناز ادھر مشق خرام ناز ہو  
**Mujh Ko Bhee Paa'e Maal Kar Umr Tayree Daraaz Ho**  
**Mast-e-Khiraam-e-Naaz Idhar Mashq-e-Khiraam-e-Naaz Ho**

May your life be long, also give me the riches of Your feet  
O walker of captivating graceful walk, also try walking towards me

Hazrat Ibne Abbaas (Allaah be pleased with them) narrates:

إِشْتَكَى عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْهُمَّ اشْفِهِ أَوْ  
عَافِهِ ثُمَّ ضَرَبَهُ بِرِجْلِهِ فَمَا اشْتَكَى ذَلِكَ  
الْوَجَعَ بَعْدُ  
(نہقی، ج ٦، ص ١٤٩، وشفاء شریف، ج ١،  
ص ٦٢٢، البويع، دلائل النبوة: ٣٤٧)  
That once, the Lion of Allaah [Shayr-  
e-Khudaa] Hazrat Alee Murtazaa got  
sick. Therefore, the Holy Prophet  
(Sallal Laahu 'Alaiehi Wa Sallam) by  
saying like this O Allaah, give him  
health and cure, tapped his blessed  
feet on to him [Hazrat Alee (Allaah has  
blessed his face)] so, he immediately  
became well and after that never  
became sick.

(Baiehaqee, vol-6, pg. 179, Shifaa Shareef,  
vol-1, pg. 622 Abu Nu'aiem, Dalaailun  
Nubuwwat: 374)

The effect of the tap was such that immediately the sickness dispelled and he never became ill after it. This was the effects of those sacred feet.

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ  
هَذِهِ الْآيَةَ عَلَى النَّبِيِّ وَمَا قَدَرُوا اللَّهَ  
حَقَّ قَدْرٍ حَتَّى بَدَعَ عَمَائِشُهُمْ فَقَالَ  
النَّبِيُّ هَكَذَا أَفْجَاءً وَذَهَبَ ثَلَاثَ مَرَّاتٍ  
(بزار: ٥٣٩٨، ابن عدى، ج ٥، ص ٥٥١،  
حاکم، خصائص كبرى، ج ٢، ص ٤٤، سبل  
الهدى، ج ٩، ص ٥٠٨)  
That the Holy Prophet (Sallal Laahu  
'Alaiehi Wa Sallam) graced the pulpit  
and read this verse,  
وما قدروا الله حق قدره حتى بدع عبايشه كون  
[And they do not honour Allaah as  
is due to Him.....] (Holy Qur'aan,  
chapter Az Zumar, verse 67) when he  
reached, thrice the voice came from  
the pulpit, 'it is like this'. Meaning,  
this is correct and thrice it moved  
forward and backward. As if it could  
not bear the Majestic Grandeur and  
kept trembling.

(Baazaar: 5398, Ibne Aadee, vol-5, pg. 551,  
Haakim, Khasaais-e-Kubraa, vol-2, pg. 77,  
Subulal Hudaa, vol-9, pg. 508)

ان کی باتوں کی لذت پہ لاکھوں درود ان کے خطبے کی ہیبت پہ لاکھوں سلام

**Unn Kee Baatoñ Kee Lazzat Peh Laakhoñ Durood  
Unn Kay Khutbay Kee Haiebat Peh Laakhoñ Salaam**

Countless blessings on the tastefulness of His talks  
Millions of salutations be on the Majesty of His sermons

The blessed feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are those sacred feet which went above the Throne of Allaah [Arsh] on the Eve of Mi'raaj.

زہے عزت و اعتمائے محمد (صلی اللہ علیہ وسلم) کہ ہے عرش حق زیر پائے محمد (صلی اللہ علیہ وسلم)

**Zahay Izzat o Aitilaa'e Muhammad** (Sallal Laahu 'Alaiehi Wa Sallam)

**Keh Hai Arsh e Haqq Zayr-e-Paa'e Muhammad** (Sallal Laahu 'Alaiehi Wa Sallam)

What excellence is, of the honour and exaltation of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)  
Even the Divine Throne is under the blessed feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

Due to the blessings of these sacred feet Makkah Mu'azzamah and Madinah Munawwarah became much higher in honour and these are the same auspicious blessed feet which the sacred Companions (Allaah be pleased with them) would kiss.

Hazrat Ziraa (Allaah be pleased with him) says that, we came in the form of an envoy to Madinah Munawwarah.

فَنُقَبِّلُ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَهُ (مشکوٰۃ شریف: ۳۶۸۸، سبل الہدی، ج ۶، ص ۳۶۷)  
So we kissed the hands and the feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).  
(Mishkaat Shareef: 4688, Subulal Huda, vol-6, pg.367)

Hazrat Waaze Bin Aamir (Allaah be pleased with him) says:

فَأَخَذْنَا يَدَيْهِ وَرَجْلَيْهِ نُقَبِّلُهَا  
(بخاری فی الادب المفرد: ۹۷۵، سبل الہدی، ج ۷، ص ۱۵۱)

That we came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so, we kissed the hands and feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Bukhaari in Adabul Mufrad: 975, Subulal Huda, vol-7, pg.151)

Hazrat Buraiedah (Allaah be pleased with him) narrates:

سَالَ أَعْرَابِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةً فَقَالَ لَهُ قُلْ لِيَتْلِكَ الشَّجَرَةُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوكَ قَالَ فَبَايَتِ الشَّجَرَةُ عَنْ يَمِينِهَا وَشِمَالِهَا وَبَيْنَ يَدَيْهَا وَخَلْفَهَا فَتَقَطَّعَتْ عُرْوَتُهَا ثُمَّ جَاءَتْ تَخْدُ الْأَرْضَ تَجْرُ عُرْوَتُهَا مُغْبِرَةً حَتَّى وَقَعَتْ بَيْنَ يَدَي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ الْأَعْرَابِيُّ مُرَّهَا فَلْتَرْجِعْ إِلَى مَنَبَّتِهَا فَرَجَعَتْ فَذَلَّتْ عُرْوَتُهَا فَاسْتَوَتْ فَقَالَ الْأَعْرَابِيُّ إِنْ دَنَى لِي أَسْجُدُ لَكَ قَالَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِرَوْحِهَا قَالَ فَأَذِنَ لِي أَنْ أَقْبَلَ يَدَيْكَ وَرَجْلَيْكَ فَأَذِنَ لَكَ

A Bedouin [Aaraabi] demanded a miracle from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to the Bedouin, tell that tree, the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) is calling you. When he said this, that tree bowed on to his right and left, forward and behind so its roots got broken, then that tree by digging the ground, pulling his roots and flying sand in the air came and stood in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said, As Salaam o Alaieka Yaa Rasoolal Laah! [Salutations on you O' Prophet of Allaah]. The Bedouin said, give him the order to go back to its own place. On the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it returned and stood back straight on to its roots. The Bedouin said, give me permission to prostrate to You.

(شفاء شريف، ج ١، ص ٥٤٣، دلائل النبوة ابو نعيم: ٢٩١)

He [Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] said, if I would have given permission to anyone to prostrate someone then I would have ordered the woman to prostrate to her husband. The Bedouin said, then Holy Prophet give me permission to kiss only your hands and feet. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him the permission. (Shifaa Shareef, vol-1, pg. 574, Dalaa'ilun Nubuwwat Abu Nu'aiem: 291)

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً تَبْشُرُ إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ  
(Qaseedah Burdah Shareef)

The trees would come on calling of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) while prostrating  
They would come towards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) without the feet on their shins

Hazrat Suhaieb (Allaah be pleased with him) narrates:

رَأَيْتُ عَلِيًّا يَقْبَلُ يَدَ الْعَبَّاسِ وَرِجْلَيْهِ I saw Hazrat Alee, he kissed the hands and feet of Hazrat Abbaas.  
(بخاری فی الادب المفرد: ٩٤٦) (Bukhaari in Adabul Mufrad: 976)

Hazrat Ibne Jud'aan (Allaah be pleased with him) says that Hazrat Saabit said to Hazrat Anas:

أَمَسَسْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِيْدَكَ قَالَ نَعَمْ فَقَبَّلَهَا Did you shake your hands with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)? He said yes. So, he kissed his hand.  
(بخاری فی الادب: ٩٤٣) (Bukhaari in Adabul Mufrad: 974)

It is proven that for the sake of respect and love, to kiss the hands and feet of the religious spiritual personalities is allowed rather it is Sunnah [Masnoon].

Some people call the kissing of the hands and the feet of religious and spiritual personalities [Buzurgaan-e-Deen] as *Shirk* and worshipping, etc. They should ponder on the above quoted authentic narrations with cool heartedness, if kissing hands or kissing feet was shirk or worshipping etc., then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would have never allowed it at all and neither the respectable Companions would have ever done it. It is learned that kissing hands and kissing feet is respect, it is not worshipping. If we call this worship then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be accused of sentencing *Ma'aazal Laah* [I seek Allaah's protection] of giving permission of worshipping someone other than Allaah [Ghaierul Laah] and the respected Companions for worshipping someone other than Allaah. Even though the religion that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had brought from Almighty Allaah, the basic teaching of this religion is this, *Laa Ilaaha Illal Laahu*, that Beside Allaah there is no one Worthy of Worship in anyway. It is proven that kissing the hands and feet certainly not at all worshipping, rather it is respect which is absolutely allowed. Worshipping is only done when we by accepting someone as *Ilaah/Ma'bood* [Worthy of Worship], with the Attributes of Being Worthy of Worship, with the intention of worshipping fulfill its etiquettes. And no Muslim accepts anyone else besides Allaah, Worthy of Worship or the Creator. Rather with a pure heart says, *Laa Ilaaha Illal Laahu*, there is no one Worthy of Worship beside Allaah. Then how can the allegation of doing and making others do the worshipping of someone other than Allaah be correct for him?

Moreover, the kissing of hands and feet is not possible without bending down, so it is learnt, only bowing down, shirk is one thing, it is not even impermissible. There is no doubt in this that prostrating and bowing down as in *Rukuu* in front of anyone other than Allaah with the intention of respect is also forbidden and prohibited. But bowing down for kissing feet is not *Haraam* and

is not prohibited because the intention is not of prostration and *Rukuu*.

And these are those sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which would have swelling due to standing for the whole night in worshipping.

Hazrat Mugheerah (*Allaah be pleased with him*) says:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
حَتَّى انْتَفَخَتْ قَدَمَاهُ فَقِيلَ لَهُ  
اَتَتَّكَلَّفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا  
تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ أَفَلَا  
أَكُونُ عَبْدًا شَكُورًا (ترمذی: ۴۱۲)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would perform Salaah [*Namaaz*] until his sacred feet would become swollen. He was inquired, why do you bear this pain and hardship? When due to you, Almighty Allaah has forgiven the wrongdoings of the earlier and the later ones. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, should I not be a thankful bondsman/worshipper?

(Tirmizee: 412)

ماند شب ها چشم او محروم نوم  
تابه تخت خسروی خوابید قوم

**Maand Shab Haa Chashm-e-Uoo Mahroom-e-Naum**  
**Taa batakt-e-Khusrawi Khawabeed Qaum**

His eyes have spent how many nights in awakening  
Then only the followers [*Ummah*] were destined peaceful sleep on  
the royal bed

## Benefits

- 1) The sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are very beautiful, full of beneficence, blessed, remover of diseases and weaknesses.
- 2) The stones would become soft under the sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and this was his miracle.
- 3) The place or the stone on which the sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would come, it is worth respecting, a true Muslim respects it and gains benefit and blessing.
- 4) If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) wanted, one stroke of his blessed feet would make the springs flow.
- 5) In respect kissing the hands and feet of religious and spiritual personalities is permissible and lawful by Sunnah [*Masnoon*].



## Sacred Stature (Qadd Mubaarak)

### قدمبارک

قد بے سایہ کے سایہ مرحمت  
ظل ممدود رافت پہ لاکھوں سلام

**Qad-e-Bay Saayah Kay Saayah-e-Marhamat  
Zille Mamdood-e-Raa'fat Peh Laakhoñ Salaam**

The shadow of graciousness of the stature without shadow  
Countless salutations on the elongated [everlasting] shadow of  
kindheartedness

طائران قدس جس کی ہیں قمریاں  
اس سہی سر و قامت پہ لاکھوں سلام

**Taairaan-e-Qudus Jis Kee Hayñ Qumriyaan  
Uss Sahee Sarv Qaamat Peh Laakhoñ Salaam**

For the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the Holy birds  
[Angels] sing praising songs [Salaat o Salaam] like ringdoves  
Millions of salutations be on that graceful upright stature

جس کے آگے سر سرواں خم رہیں  
اس سر تاج رفعت پہ لاکھوں سلام

**Jis Kay Aagay Sar-e-Sarwaraan Kham Rahayñ  
Uss Sar-e-Taaj-e-Raf'at Peh Laakhoñ Salaam**

(A'laa Hazrat)

Before whom the heads of majestic kings remain tilt  
Millions of salutations on that head which has the crown of exaltation

The Chief of the World [Sarwar-e-Aalam] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was neither very tall nor short but was medium height inclined towards tallness. But when he would be in front of the people, then he would be the most high and raised. In reality, this was his miracle, when he was alone, he would be of medium height inclined towards tall height, and when he would walk along or would sit with others then he would seem most high, so that like inward, there would not be anyone higher or taller in apparent appearance also.

Hazrat Baraa (Allaah be pleased with him) says:

مَا رَأَيْتُ مِنْ ذِي لَبَّةٍ فِي حُلَّةٍ حَبْرَاءَ  
أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لَهُ شَعْرٌ يُضْرِبُ مَنْكَبَيْهِ بُعِيدُ  
مَا بَيْنَ الْمَنْكَبَيْنِ لَمْ يَكُنْ بِالْقَصِيرِ وَلَا  
بِالطَّوِيلِ (ترمذی: ۱۷۲۳، مشکوٰۃ: ۵۷۸۳)

I have not seen anyone with long hair in a reddish long dress (Hullah) more beautiful than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). His hair would reach until near the sacred shoulders, his sacred chest was broad, neither was he short in height and nor was he tall in height.

(Tirmizee: #1724, MishkaatShareef: #5783)

Whenever Hazrat Alee Murtazaa (Allaah has blessed his face) would describe the qualities of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he would say:

لَمْ يَكُنْ بِالطَّوِيلِ الْمُبْغِطِ وَلَا بِالْقَصِيرِ  
الْمُتَرَدِّدِ وَكَانَ رُبْعَةً مِّنَ الْقَوْمِ وَلَمْ يَكُنْ  
بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّبِطِ كَانَ جَعْدًا  
رَّجَلًا وَلَمْ يَكُنْ بِالسَّطَمِ وَلَا بِالسَّكَمِ وَ  
كَانَ فِي الْوَجْهِ تَدْوِيرٌ أَبْيَضُ مُشَبَّهٌ  
أَدْعَمُ الْعَيْنَيْنِ أَهْدَبُ الْأَشْفَارِ جَلِيلُ  
النَّشَاشِ وَالْكَتَدِ أَجْرَدُ دُؤْمُ مَسْرُوبَةِ شَنْ

Neither was the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) tall in height and nor short in height but was medium height. His hair was neither very curly and nor completely straight, they were slightly wavy. His face with roundness was neither thin nor fat, and the colour was not absolutely white, rather there was redness in its whiteness. His eyes were black and his eyelashes

الْكُفَّيْنِ وَالنَّدَمَيْنِ إِذَا مَشَى يَتَقَلَّعُ  
كَأَنَّهُ يَنْشِئُ فِي صَبَبٍ وَإِذَا التَفَتَ التَفَتَ  
مَعَ بَيْنٍ كَيْفِيَّةٍ خَاتَمَ السُّبُوءَةِ وَهُوَ خَاتَمُ  
النَّبِيِّينَ أَجُودُ النَّاسِ صَدْرًا وَأَصْدَقُ  
النَّاسِ لَهْجَةً وَأَلْبَنُهُمْ عَرِيكََةً وَأَكْرَمُهُمْ  
عَشِيرَةً مَنْ رَأَاهُ بِدِيهَةِ هَابَةٍ وَ مَنْ  
خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَاعْتُهُ لَمْ  
أَرَقَبْلَهُ وَلَا بَعْدَهُ مِثْلُهُ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ (خصائص كبرى، ج ١، ص ٤٢، ترمذی:  
٣٦٣٨، مشکوٰۃ: ٥٤٩١، سبل الہدی والرشاد،  
ج ٩، ص ٨٢، ابن عساکر، ج ٣، ص ٢٦٢)

were long. The joints of his body parts were powerful and shoulders were strong. There was no hair on his body. There was only a line of hair from the navel to the chest. As if, this is a branch. Hands and feet were strong and powerful and fleshy. When he would walk, then he would walk with power and dignity as if, he is walking on a sloped ground towards declivity [means having perfect control on his body]. When he would look here and there, he would pay attention with the whole body. There was the Seal of the Prophethood in between both the shoulders and he is the Final and Last Prophet [Khaatamun Nabiyyeen]. He was very generous and big-hearted amidst the people, he was most truthful in speech, and was the most soft in nature, most respectful in dignity and nobility. Whoever, would see him spontaneously, amazement would encircle him. Whoever would speak to him or would have warm attachment, love would develop in his heart. Hence, his praiser and admirer would say, that no one was seen like him, before him, and nor like him afterwards, Blessings and Salutations of Allaah be upon him.

(Khasaais-e-Kubraa, vol-1, pg. 72, Tirmizee: 3638, Mishkaat: 5791, Ibne Asaakir, vol-3, pg. 262, Subulal Huda, vol-9, pg. 382)

Hazrat Anas (Allaah be pleased with him) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَيْسَ بِإِنْدَاهِبٍ طُولًا وَفَوْقَ الرِّيعَةِ إِذَا  
جَامَعَ الْقَوْمَ غَرَهُمْ (احمد: ١٣٠٠، زرقانی علی  
المواہب، ج ٣، ص ١٩٨، خصائص كبرى، ج ١،  
ص ٤٣، سبل الہدی، ج ٢، ص ٨٣، البدايہ  
والنہایہ، ج ٦، ص ٢٤)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not tall but when he would be with the people then he would be higher than everyone.

(Ahmad: 1300, Zarqaani Alal Mawaahib, vol- 4, pg. 198, Khasaais-e-Kubraa, vol-1, pg. 74, Subulal Huda, vol-2, pg.83, Al Bidaayah, vol-6, pg.27)

Imaam Ibne Sab'a and Razeen mentioned while describing the qualities the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

أَنَّهُ كَانَ إِذَا جَلَسَ يَكُونُ كَيْفِيَّةً عَلَى مَنْ  
جَبِيْعُ الْجَالِسِيْنَ (زرقانی، ج ٣، ص ٢٠٠،  
سبل الہدی، ج ٢، ص ٨٣)

When he would sit among the people then his shoulders would be higher than everyone.

(Zarqaani Alal Mawaahib, vol-4, pg. 200, Subulal Huda, vol- 2, pg. 83)

اس سرتاج رفعت پہ لاکھوں سلام

**Uss Sar-e-Taaj-e-Raf'at Peh Laakhoñ Salaam**

Millions of salutations be on that sacred head which has the elevated crown

Hazrat Buraiedah (Allaah be pleased with him) narrates:

That an Ansaari came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and pleaded, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], there is a camel at our place, which attacks forcefully, and no one has the power to put halter on him.

فَقَامَ مَعَهُ النَّبِيُّ ﷺ وَ قُنْنَا مَعَهُ  
فَأَتَى ذَلِكَ الْبَابَ فَفَتَحَهُ فَلَبَّا رَأَاهُ  
الْجَبَلُ جَاءَ إِلَيْهِ فَسَجَدَ لَهُ وَوَضَعَ

After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stood up and we also got up and walked along with him. He reached there and opened the door. The moment

جَرَانَهُ فَآخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِهِ فَبَسَحَهُ ثُمَّ دَعَا بِالْخَطَامِ فَخَطَبَهُ ثُمَّ دَفَعَهُ إِلَى صَاحِبِهِ فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ قَدْ عَرَفَكَ يَا رَسُولَ اللَّهِ أَنْتَ نَبِيُّ اللَّهِ قَالَ إِنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا يَعْرِفُ أَنِّي رَسُولُ اللَّهِ غَيْرُ كُفْرَةِ الْجِنِّ وَالْإِنْسِ (دلائل النبوة ابو نعيم، ص ٢٤٩، خصائص كبرى، ج ٢، ص ٥٨، مسند احمد: ١٣٣٣٣، سبل الهدى، ج ٩، ص ٥١٠)

the camel saw him he came towards him and prostrated and kept his neck on the ground. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) got hold of his head and touched it with his blessed hand and then asked for a rope and fixed the halter on the camel and gave it in the hand of the Ansaari. Hazrat Abu Bakr and Umar said, *Yaa Rasoolal Laah* [Sallal Laahu 'Alaieka Wa Sallam], undoubtedly, he recognised, you are the Prophet of Allaah [Sallal Laahu 'Alaieka Wa Sallam]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, there is no such thing which does not recognise that I am the Prophet of Allaah beside the non-believer Jinn and humans. (Dalaa'ilun Nubuwwat, Abu Nu'aiem, pg. 279, Khasaais-e-Kubraa vol-2, pg. 58, Musnad-e-Ahmad: 14333, Subulal Huda, vol-9 pg. 510)

Hazrat Sa'alabah Bin Abee Maalik (Allaah be pleased with him) narrates:

That a man bought a camel and kept him in a restrained surrounding. When it was desired to put him to work, then he started becoming mischievous and whoever would go near him, he would attack him.

فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَرِ ذَلِكَ لَهُ قَالَ افْتَحُوا عَنْهُ فَقَالُوا إِنَّا نَخْشَى عَلَيْكَ مِنْهُ قَالَ افْتَحُوا عَنْهُ فَفَتَحُوا فَلَمَّا رَأَاهُ الْجَبَلُ خَرَّ سَاجِدًا فَسَبَّحَ الْقَوْمُ فَقَالُوا يَا رَسُولَ اللَّهِ كُنَّا نَحْنُ أَحَقُّ بِالسُّجُودِ مِنْ هَذِهِ الْبَهِيمَةِ

Hence when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came and the camel was mentioned in his sacred presence. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, open the door. So, the people replied, that we are afraid, the camel might attack you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, without fearing

قَالَ لَوْ يُنْبِئُنِي لَشَيْءٌ مِمَّنْ الْخَلْقِ أَنْ يَسْجُدَ لَشَيْءٍ دُونَ اللَّهِ لَتَنْبِئُنِي لِلْمِرَآةِ أَنْ تَسْجُدَ لِزَوْجِهَا (دلائل النبوة ابو نعيم، ص ٢٨٢، خصائص كبرى، ج ٢، ص ٥٤، سبل الهدى، ج ٩، ص ٥١٣، مدارج النبوة، ج ١، ص ١٩٠)

open it. Therefore; the door was opened. When the camel saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he immediately fell in prostration. The people said, "Subhaanal Laah" [Glory be to Allaah] then the people started saying, *Yaa Rasoolal Laah* [Sallal Laahu 'Alaieka Wa Sallam] when the animal prostrates to you, then we have more right to do this act, that we would prostrate. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that if this was allowed that any creation would prostrate to any other creation, then it would have been allowed for a woman to prostrate to her husband.

(Dalaa'ilun Nubuwwat Abu Nu'aiem 282, Khasaais-e-Kubraa vol-2, pg. 57, Subulal Huda, vol-9, pg. 513, Madaarij, vol-1, pg. 190)

Hazrat Anas (Allaah be pleased with him) narrates:

That a camel of an Ansaari became out of control and ran away. That Ansaari came in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and pleaded, *Yaa Rasoolal Laah* (Sallal Laahu 'Alaieka Wa Sallam) my camel has become wild and ran away. And I do not have such power that I would go near him because I am afraid that he might kill me. After hearing this,

فَانْطَلَقَ إِلَيْهِ فَلَمَّا نَظَرَ الْبَيْدُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ يُحِمُّهُ وَأَلْقَى بِجِرَانِهِ حَتَّى بَرَكَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ عَيْنَاهُ تَسْبِيحًا فَقَالَ يَا فُلَانُ أَرَأَيْتَ يَعْزِيكَ

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) started walking towards the camel, when the camel glanced at the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he came towards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) while making sounds, and then came and fell down in prostration in front of

يَشْكُوكَ فَأَحْسِنَ إِلَيْهِ فَجَاءَ بِحَبَلٍ  
فَالْقَاءُ فِي رَأْسِهِ (احمد: ١٢٦١٣، بزار، ابونعيم:  
٢٨٦، خصائص، ج ٢، ص ٥٨)

him. He kept his neck on the ground and tears were coming out of his eyes. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, to the Ansaari, this camel complains about you, maintain good care towards him. Then took the rope and placed it on his head. And handed him over to the Ansaari. (Ahmad: 12614, Bazaar, AbuNu'aiem: 286, Khasaais-e-Kubraa, vol-2, pg. 58)

Hazrat Anas (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came to the orchard of an Ansaari. Along with him were respected Abu Bakr, Umar and also many other Ansaari's. In this orchard, there were goats. As the goats saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they prostrated to him.

فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ نَحْنُ أَحَقُّ  
بِالسُّجُودِ لَكَ مِنْ هَذِهِ الْغَنَمِ! قَالَ إِنَّهُ  
لَا يَنْبَغِي مِنْ أُمَّتِي أَنْ يَسْجُدَ أَحَدٌ لِأَحَدٍ  
وَلَوْ كَانَ يَنْبَغِي أَنْ يَسْجُدَ أَحَدٌ لِأَحَدٍ  
لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا (دارال  
النبوت، ص ٣٢٤، ابونعيم، خصائص كبرى، ج ٢،  
ص ٦١، زرقاني على المواهب، ج ٥، ص ١٣٢، سبل  
الهدى، ج ٩، ص ٥١١، مدارج النبوة، ج ١، ص ١٩٠،  
البدایة والنهاية، ج ٦، ص ١٥٨)

Hazrat Abu Bakr (Allaah be pleased with him) said, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], we have more right then these goats that we would prostrate to you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, no one amidst my Ummah is allowed to prostrate anyone (Beside Allaah), if anyone else would have been allowed to prostrate, then I would have ordered the woman to prostrate to her husband.

(Dalaal'ilun Nubuwwat, pg. 367, Abu Nu'aiem, Khasaais-e-Kubraa, vol-2, pg. 61, Zarqaani Alal Mawaahib, vol-5, pg. 142, Madaarijun Nubuwwat, vol-1, pg. 190, Al Bidaayah vol-6, pg. 158, Subulal Huda, vol-9, pg. 511)

**Salutations on him who's blessed body did not have any shadow**

The adorned body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had no shadow, because Almighty Allaah had made his sacred humanly body so elegant, neat, pure, pious and special that it did not have any kind of element and material density. Without any doubt, his blessed body was pure from all material densities and was Personified Luminance from head to toe [Saraapaa-Noor]. For this reason, in his excellence, it has been stated in the Holy Qur'aan Noor [Luminance] and Siraaj-e-Muneer [The Illuminating Sun].

Hazrat Ibne Abbaas (Allaah be pleased with them) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) supplicated.

اَللّٰهُمَّ اجْعَلْ لِّيْ نُوْرًا فِيْ قَلْبِيْ وَ نُوْرًا فِيْ  
قَبْرِىْ وَ نُوْرًا مِّنْ بَيْنَ يَدَيَّ وَ نُوْرًا مِّنْ  
خَلْفِيْ وَ نُوْرًا عَنْ يَمِيْنِيْ وَ نُوْرًا عَنْ  
شِمَالِيْ وَ نُوْرًا مِّنْ فَوْقِيْ وَ نُوْرًا مِّنْ تَحْتِيْ  
وَ نُوْرًا فِيْ سَمْعِيْ وَ نُوْرًا فِيْ بَصَرِيْ وَ نُوْرًا فِيْ  
شَعْرِيْ وَ نُوْرًا فِيْ بَشَرِيْ وَ نُوْرًا فِيْ لَحْمِيْ وَ  
نُوْرًا فِيْ دَمِيْ وَ نُوْرًا فِيْ عِظَامِيْ اَللّٰهُمَّ اَعْظُمْ  
لِيْ نُوْرًا وَاَعْظِمْ نُوْرًا وَاَجْعَلْ لِّيْ نُوْرًا  
(ترمذی: ٣٣١٩، کتاب الدعوات)

O Allaah, make certain for me Luminance [Noor] in my heart, and Noor in my grave, and Noor in front of me, and Noor behind me, and Noor on my right and Noor on my left, and Noor above me, and Noor below me, Noor in my ears and Noor in my eyes, and Noor in my hair, and Noor in my skin, and Noor in my flesh, and Noor in my blood, and Noor in my bones: O' Allaah, make certain a lot of Noor for me and bless me Noor and keep me Noor. \*

(Tirmizee: 3419, Kitaab ud-Da'waat)

\*By this supplication [du'aa] it did not mean that he had not attained being Noor yet, and was asking to be it. Rather this supplication was to clear this thing, that surely the whole sacred body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is Luminance [Noor]. Like it is proven in the Qur'aan that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is on the Guidance, (Holy Qur'aan, chapter Yaaseen, verse 3, 4) and that he led the Ummah to the straight path (Holy Qur'aan, chapter Ash-Shuura, verse 52) but said (Holy Qur'aan, chapter Al-Faatiha, verse 5) (اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Holy Qur'aan, chapter Al-Faatiha, verse 5) Was his doing this supplication (اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (Holy Qur'aan, chapter Al-Faatiha, verse 5) was for this reason that he was not on the right path? (Naouzu Bil Laah) [We seek Allaah's refuge]. No, the way he was on the straight path even before this supplication rather he was the Guide, but he would still supplicate. Similarly, even before this Nooraani supplication [du'aa] he was Luminance [Noor].



It proven by this blessed hadees that every part of his blessed body is Luminance [Noor]. When every part of his blessed body is Luminance [Noor], and then there is also luminance on his right and left, front and back, top and bottom, inwards and outwards it's only Luminance and Luminance, then how can there be a shadow? Because this is a fact, that if in a body, we place light in its front, back, right, left, bottom, top, inside out, then though this body will be present with its height and weight, but it will not have shadow.

تو ہے سایہ نور کا ہر عضو نکلا نور کا سایہ کا سایہ نہ ہوتا ہے نہ سایہ نور کا  
**Tuu Hai Saayah Noor Kaa Har Uzvw Tukraa Noor Kaa**  
**Saayay Kaa Saayah Na Hotaa Hai Na Saayah Noor Kaa**  
 (A'laa Hazrat)

You are the shadow of Luminance [Noor], every part is a part of Noor  
 The shadow does not have a shadow neither the Luminance [Noor] has shadow

Imaam Nasfi (Allaah be pleased with him) says:

قَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ إِنَّ اللَّهَ مَا أَوْقَعَ ظِلَّكَ عَلَى الْأَرْضِ لِيَتْلَا يَضَعَ  
 إِنْسَانٌ قَدَمَهُ عَلَى ذَلِكَ الظِّلِّ  
 (تفسير مدارك صفحہ ۳۲۱)  
 That Usmaan Ghani (Allaah be pleased with him) stated in the blessed presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), without any doubt Almighty Allaah did not reflect the shadow of the Prophet on the ground so that any person would not place his feet on it.  
 (Tafseer-e-Madaarik, pg. 321)

Rather he was Giver of Noor [Muneer], جاءكم من الله نور (Holy Qur'aan, chapter Al Maaidah, verse 15) and سراجا منيرا (Holy Qur'aan, chapter Al Ahzaab, verse 46). But still he prayed, that O Allaah, make me Noor Alaa Noor. Furthermore, رَبَّنَا وَجْعَلْنَا مُسْلِمِينَ لَكَ الْخ (Holy Qur'aan, chapter Al Baqarah, verse 128), this supplication was done by Hazrat Ibraaheem (Salutations on him). Was while doing this supplication or before this he was not a Muslim. (Naouzu Bil Laah) [We seek Allaah's refuge]. In this sacred verse there is Wa Ja'alna and in the Hadees Shareef there is Waj'al. In the verse the meaning is only this, "Keep us Muslim" and in Hadees it is, "Keep Me Noor". (Kaukab Ghufira Lahu)

Saiyyidinaa Imaam-e-Ajal Hazrat Abdul Laah Bin Mubaarak and Allaamah Haafiz Ibne Jauzi Muhaddis (Allaah be pleased with them) narrates from Hazrat Ibne Abbaas (Allaah be pleased with them):

لَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ وَلَمْ يَقُمْ مَعَ الشَّمْسِ قَطُّ إِلَّا غَلَبَ ضَوْؤُهُ ضَوْءَ الشَّمْسِ وَلَمْ يَقُمْ مَعَ سِرَاجٍ قَطُّ إِلَّا غَلَبَ ضَوْؤُهُ ضَوْءَ السِّرَاجِ (جمع الوسائل للقاري، ج ۱، ص ۱۷۶، زرقاني على المواهب، ج ۴، ص ۲۲۰ وشرح شمالك للمناوي، ص ۷۷، الجزء المفقود ومن الجزء الاول من المصنف عبد الرزاق: ۴، سبل الهدى، ج ۲، ص ۴۰)  
 That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have any shadow, and nor was it in front of the sunlight. But this, that his Luminance [Noor] over-powered the light of the sun and it did not stay in the light of the lamp, but this, that the brilliancy of his luminance [Noor] over-powered the light of the lamp.  
 (Jam'ul Wasaail of Qaari, vol-1, pg. 176, Zarqaani Alal Muwaahib, vol-4, pg. 220, Sharh Shumaail of Al Manaavee 47, Al Juz-ul Mafqood Minal Musannaf Abdur Razzaaq: 4, Subulal Huda, vol-2, pg. 40)

Hazrat Zakwaan Taabi'ee (Allaah be pleased with him) narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يُرَى لَهُ ظِلٌّ فِي شَمْسٍ وَلَا قَمَرٍ (ترمذي في نوادر الاصول، زرقاني على المواهب، ج ۴، ص ۲۴۰، سبل الهدى، ج ۲، ص ۹۰)  
 That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was neither visible in the sunlight nor in the moonlight.  
 (Tirmizee in Nawaadir ul-Asool, Zarqaani Alal Mawaahib vol-4, pg. 240, Subulal Huda, vol-2, pg. 90)

Imaam Jalaal-ud Deen Suyuuti (Allaah be pleased with him) clearly explained a separate chapter in his book "Khasaais-e-Kubraa" in this the meaning is, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow. And by quoting this hadees of Zakwaan. He stated:

قَالَ ابْنُ سَبَّحٍ مِّنْ خَصَائِصِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ ظِلَّهُ كَانَ لَا يَقَعُ عَلَى الْأَرْضِ وَإِنَّهُ كَانَ نُورًا فَكَانَ إِذَا مَطُوفِي الشَّيْءِ أَوْ الْقَبْرِ لَا يُنْظَرُ لَهُ ظِلٌّ (زرقانی علی المواہب، ج ۴، ص ۲۰۲، خصائص کبری، ج ۱، ص ۶۸، بکال الہدی، ج ۲، ص ۹۰)

That Ibne Sabaa narrated this amidst the sacred qualities of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not visible on the ground, and he was Ultimate Luminance [Noor]. When he would walk in the sunlight or moonlight then his shadow would not be seen.

(Zarqaani Alal Mawaahib, vol-4, pg. 202, Khasaais-e-Kubraa, vol-1, pg. 68, Subulal Huda, vol-2, pg. 90)

Imaam Qaazi Iyaaz (Allaah have mercy on him) states:

وَمَا ذَكَرَ مِنْ أَنَّهُ كَانَ لَا ظِلٌّ لِشَخْصِهِ فِي شَيْءٍ وَلَا قَبْرِ لَأَنَّهُ كَانَ نُورًا وَأَنَّ الدُّبَابَ كَانَ لَا يَقَعُ عَلَى جَسَدِهِ وَلَا ثِيَابِهِ (شفاء شریف، ج ۱، ص ۲۴۲)

That it is also written amidst the evidence of His Prophethood and Apostleship [Risaalat] that the shadow of his sacred body was neither in the sunlight and nor in the moonlight. Because the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was Noor and a fly would not sit on his body and clothes.

(Shifaa Shareef: vol-1, pg. 242)

Allaamah Imaam Shahaab ud Deen Khifaa Jee Misri explains, in its summary states that the sacred shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not placed on the ground, due to His excellence and greatness, and it is astonishing that even beside this, all the people rest in his shadow.

Then states, undoubtedly the Holy Qur'aan states, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is Clear Luminance [Noor-e-Mubeen] and the Luminance [Noor] does not have a shadow.

(Naseem Ur Riyaz, vol-4, pg. 335)

Hazrat Maulana Ruum (Allaah have mercy on him) says:

چوں فناش از فقر پیرا یہ شود او محمد وار بے سایہ شود

**Chuuñ Fanaash Az Faqr Pairaayah Shawad  
Uoo Muhammad Waar Bay Saayah Shawad**

When someone self-annihilation is adorned with exceptional reliance, Then he like the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) becomes without a shadow

Maulana Bah-rul-Uloom in its interpretation says:

در مصرع ثانی اشاره بہ معجزہ آں سرور  
صلی اللہ علیہ وسلم کہ آں سرور را سایہ نمی افتاد

In the second line of this verse of Maulana Ruum the indication is towards the miracle of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that the Holy Prophet did not have a shadow.

Allaamah Imaam Ahmad Bin Muhammad Qastalaani (Allaah have mercy on him) says:

لَمْ يَكُنْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ فِي شَيْءٍ وَلَا قَبْرِ  
(مواہب لدنیہ، ج ۲، ص ۸۵، زرقانی علی المواہب، ج ۴، ص ۲۲۰)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) neither did have a shadow in the sunlight and nor in the moonlight.

(Mawaahib-ul-Ladunniyah, vol-2, pg. 85, Zarqaani Alal Mawaahib, vol-4, pg. 220)

Allaamah Imaam Muhammad Zarqaani writes in its explanation:

لَمْ يَكُنْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ فِي شَيْءٍ وَلَا قَبْرِ لَأَنَّهُ كَانَ نُورًا (زرقانی، ج ۴، ص ۲۲۰، بکال الہدی، ج ۲، ص ۹۰)

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was neither in the sunlight and nor in the moonlight and the reason of this was he is Luminance [Noor].

(Zarqaani: vol-4, pg. 220, Subulal Huda, vol-2, pg. 90)

Allaamah Husaien Bin Muhammad Diyaarbakri (Allaah have mercy on him) says:

لَمْ يَقَعْ ظِلُّهُ عَلَى الْأَرْضِ وَلَا رُءْيَى لَهُ

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not

ظِلٌّ فِي شَمْسٍ وَلَا قَمَرٍ (تاریخ انیس فی احوال انیس، ج ۱، ص ۲۱۹)

visible on the ground, neither was it seen in sunlight nor in moonlight. (TaareekhulKhameesFiiAhwaal-e-Anfas-e-Nafees, vol-1, pg. 219)

Imaam Ibne Hajr Makki (Allaah have mercy on him) says:

وَمِمَّا يُبَيِّنُ أَنَّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَارَ نُورًا أَنَّهُ كَانَ إِذَا مَشَى فِي الشَّمْسِ وَالْقَمَرِ لَا يَطْهَرُ لَهُ ظِلٌّ لِأَنَّهُ لَا يَطْهَرُ إِلَّا لِلْكَثِيفِ وَهُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَلَصَهُ اللَّهُ مِنْ سَائِرِ الْكَثَافَاتِ الْجَسَدِيَّةِ وَصَيَّرَهُ نُورًا صَرَفًا لَا يَطْهَرُ لَهُ ظِلٌّ أَصْلًا (افضل القرى)

That the Holy Prophet's being Ultimate luminance [Noor] is supported by this, that in the sunlight or in the moonlight he did not have a shadow, because the shadow is of the dense. And Almighty Allaah has purified the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) from all bodily densities made him pure Luminance [Noor]. Therefore; there was no shadow for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) at all. (Afzal ul-Quraa)

Allaamah Sulaiemaan Jumal (Allaah have mercy on him) says:

لَمْ يَكُنْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ يَطْهَرُ فِي شَمْسٍ وَلَا قَمَرٍ (فتوحات احمدية)

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was neither in sunlight nor in moonlight. (Futuuhāt-e-Ahmadiyah)

Shaiekh ul Muhaddiseen Shaiekh Muhaqqiq Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (Allaah be pleased with him) narrates:

وَنُودَ مَرَّآلَ حَضْرَتِ صَلَّيَ اللَّهُ عَلَيْهِ وَسَلَّمَ رَا سَايَهُ نَهْ دَرِ آفتاب وَنَهْ دَرِ قَمَرِ (مدارج النبوت، ص ۲۶، ج ۱)

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was neither in the sunlight and nor in the moonlight. (Madaarijun Nubuwwat, vol-1, pg. 26)

Hazrat Imaam-e-Rabbaani Mujaddid Alf-e-Saani (Allaah have mercy on him) says:

او را صلی الله علیه وسلم سایه نبود در عالم شهادت سایه هر شخص از شخص لطیف ترست چوں لطیف تراز وے صلی الله علیه وسلم در عالم نباشد اورا سایه چه صورت دارد؟ (مکتوبات شریف)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow because in the World of Evidence the shadow of every human is more delicate than him. Since there is nothing in the Universe which is more delicate than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Therefore, how can the Prophet have shadow.

(Maktoobaat Shareef)

Hazrat Maulana Shaah Abdul Azeez Muhaddis Dehlvi (Allaah have mercy on him) narrates:

سایه ایشان بر زمین نمی افتاد (تفسیر عریزی سوره الضحی)

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not fall on the ground.

(Tafseer-e-Azeezee Suurah Wad Duhaa)

Hazrat Allaamah Qaazi Sanaa ul Laah Saahib Paani Patti (Allaah have mercy on him) says:

اولیاء الله گفته اند آذَوَا حُنَّا أَجْسَادُنَا وَ أَجْسَادُنَا آذَوَا حُنَّا یعنی ارواح ما کارا اجساد می کنند و گاهی اجساد از غایت لطافت برنگ ارواح می برآید و می گویند که رسول خدا را سایه نبود صلی الله علیه وسلم (تذکرۃ الموتی والقبور، ص ۳۱)

The Friends of Allaah [Auliyaat Allaah] says that our souls are our bodies and our bodies are our souls meaning sometimes our souls do the work of bodies and sometimes our bodies after attaining extreme delicacy appear in the form of the soul. Therefore says, that Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow. (Tazkiraatul Mautaa Wal Qubuur: pg. 31)

The Chief of the opponents Janaab Rasheed Ahmad Gangohi says:

حق تعالی در شان حبیب صلی الله علیه وسلم خود فرمود

That Almighty Allaah said, in praise of His Beloved (Sallal Laahu 'Alaiehi

کہ آمدہ نزد شما از طرف حق تعالیٰ نور و کتاب مبین و مراد از نور ذات پاک حبیب خدا ﷺ نیز فرمود کہ اے نبی ترا شاہد و مبشر و نذیر و داعی الی اللہ و سراج منیر فرستادہ ایم و منیر روشن کنندہ و نور دہندہ را گویند پس اگر کسے را روشن کردن از انساناں محال بودے آں ذات پاک ﷺ را ہم ایں امر میسر نیامدے کہ آں ذات پاک ﷺ ہم از جملہ اولاد آدم علیہ السلام اند مگر آں حضرت ﷺ ذات خود را چناناں مطہر فرمود کہ نور خالص گشتند و حق تعالیٰ آں جناب سلامہ علیہ را نور فرمود بہ تو اتر ثابت شد کہ آں حضرت عالی سایہ نہ داشتند و ظاہر است کہ بجز نور ہمہ اجسام ظل می دارند (امداد السلوک ص ۸۵)

Wa Sallam) that Noor has come to you from Allaah and the Clear Book (Kitaab-e-Mubeen). And by Noor, it means the Revered Self of the Prophet of Allaah. Therefore, Almighty Allaah says; O Nabee, (Sallal Laahu 'Alaiehi Wa Sallam) We have send you by making you a Shaahid, Mubashshir, Nazeer, Daaiy-e-Ilal Laah, and Siraaj-e-Muneer. And Muneer is the one which brightens and the one which gives luminance [Noor]. Thus, if it was impossible to enlighten anyone among the human then this action would have not been provided for the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Although the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sacred self is completely from the Progeny of Aa'dam (Salutations on him) but the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had called his sacred personality so purified that he became absolute Noor. And Almighty Allaah called him Noor. And it is proven in continuation that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow and beside Noor all the bodies do have a shadow.

(Imdaad us Sulook, pg. 85)

Janaab Ashraf Ali Thanvi says:

This thing is famous that our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow (because) our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is full of Luminance [Noorun Alaa Noor] from

head to toe. In the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) there is not even a trace of darkness. Therefore; he did not have shadow because for shadow darkness is necessary.

(Shukrun-Ni'mati Bizikri Rahmatir Rahmah, pg. 39)

It is proven by these statements that the respected companions, the attendants who followed the companions of the Holy Prophet [Taabi'een] the follower of the Taabi'een [Taba Taabi'een], Leaders [A'immah], Scholars [Ulamaa], Friends of Allaah [Soofiyyaa], the belief and faith of them all is this, that the sacred body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow. May Almighty Allaah keep the Muslims steadfast on this belief. Aameen

Some scientists, philosophers and thick headed Mullahs say it on the basis of ignorance, it is not possible that there would be a body and it would not have a shadow. When it is confirmed that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had a body then it is necessary to have shadow. \*

They should know that all the bodies do not have shadows, there are also many such delicate bodies, which do not have a shadow. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had without any doubt a body but his body was more delicate and purified than our souls, he was embodied Luminance [Noor] therefore; he did not have a shadow.

عاصیوں کو چھپائے محشر میں حق نے یوں ہے اٹھا لیا سایہ

**Aasiyoñ Ko Chhupaa'e Mahshar Mayñ  
Haqq Nay Youñ Hai Uthhaa Liyaa Saayah**

On the Day of Judgement will cover the sinful people,  
Hence Allaah has lifted the shadow of the body of the Holy  
Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in the world

\* They should also tell this according to the rules of science why does anybody has shadow? After having full knowledge of the Luminance [Noor] of sun and the Luminance [Noor] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) this reality will be evident on them that, those reasons which makes the shadow of the body, its capacity is not in that most delicate, Full of Luminance personality.

(Kaukab Ghufira Lahu)



## Benefits

- 1) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was Luminance [*Noor*] from head to toe and he did not have a shadow.
- 2) The sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was purified from all kinds of densities.
- 3) The Luminance [*Noor*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was overpowering the light of the Sun and the Moon.

# Sacred Perspiration

(Paseenah Mubaarak)

## پسینہ مبارک

شبنم باغ حق یعنی رخ کا عرق  
اس کی سچی برافت پہ لاکھوں سلام

**Shabnam-e-Baagh-e-Haqq Ya'ni Rukh Kaa Araq**  
**Uss Kee Sachchee Baraaqat Peh Laakhoñ Salaam**

The dew of the Divine garden, that is to say, is the perspiration [small pearl like droplets of sweat] of the sacred face of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)  
Millions of salutations be upon his pure radiant brilliancy

بھینی بھینی مہک پر مہکتی درود  
پیاری پیاری نفاست پہ لاکھوں سلام

**Bheeni Bheeni Mahak Peh Mahaktee Durood**  
**Piyaari Piyaari Nafaasat Peh Laakhoñ Salaam**  
(A'laa Hazrat)

Fragrant blessings be upon such finely soft delicate fragrance  
Millions of salutations be on lovely, such lovely refinement

Amidst the praised attributes a personal qualities of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was also this, that without putting any perfume, such fragrance would always come from his body, that no fragrance could match it. His sacred perspiration was also very scented. Due to exquisite elegance the clothes on his blessed body would not become unclean.

His respected mother Saiyyidatunaa Hazrat Aaminah (Allaah be pleased with her) says, that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was born such intense aromatic fragrance like Musk was coming from him that the whole house scented.

(Zarqaani Alal Mawaahib vol-4, pg. 223)

Hazrat Anas (Allaah be pleased with him) narrates,

وَلَا شَبْتُ مِسْكَةً وَلَا عِبْرَةَ أَطْيَبَ رَائِحَةً مِنْ رَائِحَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (بخاری شریف: ۱۹۷۳، مسلم: ۶۰۵۴)  
I have not found Abeer, Musk or any other perfume more aromatic than the fragrance of the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam)  
(Bukhaari Shareef: 1973, Muslim: 6054)

Hazrat Jaabir Bin Sumrah (Allaah be pleased with him) says:

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched my face with his sacred hand.

فَوَجَدْتُ يَدَهُ بَرْدًا وَرِيحًا كَأَنَّهَا أَخْرَجَهَا مِنْ جُودَةِ عَطَّارٍ (مسلم شریف: ۶۰۵۲)  
So I found the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) cold like ice and so perfumed that as if he has taken out his hand from the box of a perfume seller.  
(Muslim Shareef: 6052)

Hazrat Waa'il Bin Hujr (Allaah be pleased with him) says that when:

كُنْتُ أَصَافِحُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ يَسُّسُ جِلْدِي جِلْدِي فَأَتَعَرَّفُهُ بَعْدُ  
I would shake hands with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or my body would touch him then

فِي يَدَيَّ وَإِنَّهُ لَا طَيْبٌ رَاحَةٌ مِّنَ الْبِسْكِ  
(طبرانی: ۶۸، بیہقی، ج ۱، ص ۲۵۷، زرقانی علی  
المواہب، ج ۴، ص ۱۸۳، سبل الہدی، ج ۲، ص ۷۴)

later I would find its effect in my hands that they would be more fragrant than musk.

(Tibraani: 68, Baiehaqee, vol-1, pg. 257, Zarqaani Alal Mawaahib, vol-4, pg. 183, Subulal Huda, vol-2, pg. 74)

Hazrat Juhaieefah (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came after offering prayers.

فَجَعَلَ النَّاسُ يَأْخُذُونَ يَدَيْهِ  
فَيَمْسَحُونَ بِهَا وُجُوهَهُمْ قَالَ فَأَخَذْتُ  
بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِهِ فَإِذَا هِيَ  
أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ رَاحَةٌ مِّنَ  
الْبِسْكِ (بخاری شریف: ۳۵۵۳)

Thus the people started rubbing his sacred hands on their faces. I also kept his hand on my face, so it was cooler than ice and more perfumed than musk.

(Bukhaari Shareef: 3553)

Hazrat Yazeed Bin Aswad (Allaah be pleased with him) narrated that I held the hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ رِيحًا  
مِّنَ الْبِسْكِ (بیہقی، ج ۱، ص ۲۵۶، زرقانی  
علی المواہب، ج ۴، ص ۲۲۷، سبل الہدی،  
ج ۲، ص ۷۴)

It was cooler than ice and more scented than musk.

(Baiehaqee, vol-1, pg. 256, Zarqaani Alal Mawaahib, vol-4, pg. 227, Subulal Huda, vol-2, pg. 74)

Imaam Qaazi Iyaaz (Allaah have mercy on him) says:

وَيَضَعُ يَدَهُ عَلَى رَأْسِ الصَّبِيِّ فَيَعْرِفُ  
مِنْ بَيْنِ الصَّبِيَّانِ بِرِيحِهَا (شفاء شریف،  
ج ۱، ص ۴۰، سبل الہدی، ج ۲، ص ۸۵)

That on which ever child's head the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his blessed hand, he would be more prominent amidst other children due to the fragrance of the hand.

(Shifaa Shareef, vol-1, pg. 40, Subulal Huda, vol-2, pg. 85)

Hazrat Jaabir (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) made me ride behind him, so I took his Seal of Prophet-hood in my mouth.

فَكَانَ يَنْتُمُ عَلَيَّ مِسْكَ (شفاء شریف، ج ۱،  
ص ۴۰، سبل الہدی، ج ۲، ص ۵۳)

Thus the scent like musk was then spread all over me.

(Shifaa Shareef: vol-1, pg. 40, Subulal Huda, vol-2, pg. 53)

Since his blessed body was naturally very fragrant, thus the sacred perspiration of the blessed body was also very scented. Therefore:

The Mother of true-Muslim [Ummul Mu'mineen] Hazrat Saiyyidatunna Aaishah Siddeeqah (Allaah be pleased with her) says,

كَانَ عَرَقُهُ فِي وَجْهِهِ مِثْلَ اللُّؤْلُؤِ أَطْيَبُ  
مِنَ الْبِسْكِ (سبل الہدی، ج ۲، ص ۸۵، ابو  
نعم: ۵۶۶، خصائص کبری، ج ۱، ص ۶۷،  
الہدایہ والنہایہ، ج ۶، ص ۲۱)

That whenever the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would perspire, then the drops of sweat would fall from the sacred face like pearls which would be more scented than musk.

(Subulal Huda, vol-2, pg. 85, Abu Nu'aiem, pg. 566, Khasaais-e-Kubraa, vol-1, pg. 67, Al Bidaayah wan Nihaayah, vol-6, pg. 21)

Hazrat Anas (Allaah be pleased with him) narrated:

وَلَا شَبِهُتُ مِسْكَ قَطُّ وَلَا عِطْرًا كَانَ  
أَطْيَبُ مِنْ عَرَقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ (شمائل ترمذی، ج ۱، ص ۱۹۶، بخاری:  
۳۵۶۱، الشفاء، ج ۱، ص ۱۵۳)

I have never ever smelled any musk or any such perfume which would be more fragrant than the sacred perspiration of the Revered Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Shamaail Tirmizee, vol-1, pg. 196, Bukhaari: 3561, Ash Shifaa, vol-1, pg. 153)

Hazrat Anas (Allaah be pleased with him) narrates

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَزْهَرَ اللَّوْنِ كَانَ عَرَقُهُ اللَّوْلُؤَ  
(بخاری، دارمی: ۶۲، مسلم: ۶۰۵۴)

That the complexion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was shining white, the drops of perspiration would seem on his face like pearls.

(Bukhaari, Daarami: 62, Muslim: 6054)

Hazrat Anas Bin Maalik (Allaah be pleased with him) narrates:

That sometimes the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would come in the afternoon and rest at our house, when he would sleep the sweat would appear, and my mother would collect the drops of sacred perspiration in a bottle. One day the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw her doing this, so he said, O Umme Sulaime, what is this that you are doing?

قَالَتْ هَذَا عَرَقُكَ نَجَعْلُهُ فِي طِيبِنَا وَهُوَ  
مِنْ أَطْيَبِ الطِّيبِ (بخاری: ۲۲۸۱، مسلم:  
۶۰۵۵، مشکوٰۃ: ۵۷۸۸، بیہقی، ج ۱، ص ۲۵۸)

She replied, this is Your (Sallal Laahu 'Alaiehi Wa Sallam) perspiration, we will mix it in the perfume, and this is even more perfumed than all the perfumes and fragrances.  
(Bukhaari: 6281, Muslim: 6055, Mishkaat: 5788, Baiehaqee, vol-1, pg. 258)

Hazrat Abu Huraierah (Allaah be pleased with him) narrates, that a person came in the honourable presence of the Most respected Prophet, the Chief of the Worlds [Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) and said, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), I have to do the marriage [Nikaah] of my daughter and I do not have perfume, can you bestow some perfume. He said, tomorrow bring a bottle with a wide bottleneck. The next day that person brought a bottle. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) started pouring the perspiration from both his arms in the bottle until it was filled. Then said, take this and tell your daughter to apply from it.

فَكَانَتْ إِذَا تَطَيَّبَتْ بِهِ يَشُمُّ أَهْلُ  
الْمَدِينَةِ رَاحَةَ ذَالِكَ الطِّيبِ فَسُبُّوا  
بَيِّنَاتِ الطَّيِّبِينَ (معجم ابویعلی: ۱۱۸، طبرانی:

Hence when she would apply the sacred perspiration of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) its fragrance would reach all the people of Madinah. Until the name

۲۸۹۵، ابن عساکر: ۸۵۸، زرقانی، ج ۴، ص  
۲۶۲، خصائص کبریٰ، ج ۱، ص ۶۷، مواہب  
لدنیہ، ج ۲، ص ۸۸، حجتہ اللہ علی العالمین،  
ص ۸۸۸)

of her house became famous as the house of the scented ones [Baie-tul Mutaieyyibeen].

(Mu'jam Abu Ya'alaa, pg. 118, Tibraani: 2895, Ibne Asaakir: 858, Zargaani vol-4, pg. 264, Khasaais-e-Kubraa, vol-1, pg. 67, Hujjatul Laahi Alal Aalameen pg. 488, Mawaahib ul Ladunniyah, vol-2, pg. 88)

Hazrat Jaabir and Hazrat Anas (Allaah be pleased with them) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
إِذَا مَرَّ فِي طَرِيقٍ مِّنْ طُرُقِ الْمَدِينَةِ  
وَجَدُوا مِنْهُ رَاحَةَ الطِّيبِ وَقَالُوا مَرَّ  
رَسُولُ اللَّهِ ﷺ مِنْ هَذَا الطَّرِيقِ  
(دارمی: ۶۷، بیہقی، ج ۶، ص ۶۹، ابونعیم:  
۳۶۳، بزار: ۷۱۸۸، ابویعلی، دلائل النبوت،  
ص ۳۸۰، خصائص، ج ۱، ص ۶۷، زرقانی علی  
المواہب، ج ۴، ص ۲۲۲، سبل الہدی، ج ۲،  
ص ۸۷)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would walk through any lane of Madeenah Munawwarah, hence by finding fragrance in that lane the people would say, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had walked through this lane.

(Daarami: 67, Baiehaqee, vol-6, pg. 69, Abu Nu'aiem: 363, Bazzaar: 7188, Abu Ya'alaa: 3125, Dalaa'ilun Nubuwwat, pg. 380, Khasaais-e-Kubraa, vol-1, pg. 67, Zargaani Alal Mawaahib, vol-4, pg. 224, Subulal Huda, vol-2, pg. 87)

عنبر زمیں، عبیر ہوا، مشک تر غبار ادنیٰ سی یہ شناخت تری رہ گزری ہے

**Añmbar Zameen Abeer Hawaa Mushk Tar Ghubaar  
Adnaa See Yeh Shanaakth Teri Rah Guzar Kee Hai**

(A'laa Hazrat)

Earth filled with the fragrance of Añmber, breeze filled with the fragrance of Abeer and dust full of Musk

These somewhat insignificant credentials are of your walkway  
[Blessed Madinah]

Hazrat Alee (Allaah has blessed his face) narrates when I gave a bath to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam),



سَطَعَتْ مِنْهُ رِيْحٌ طَيِّبَةٌ لَمْ نَجِدْ مِثْلَهَا  
فَقَطُّ (شفاف شریف، ج ۱، ص ۴۱)

Such sanctified fragrance emitted  
from him that we have not ever  
found its comparison.

(Shifaa Shareef: vol-1, pg. 41)

Even now, fragrances are coming from the doors and the walls and the sacred soil of Madeenah Munawwarah, which can be felt by the devotees and the lovers of the Revered Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) by their smelling power of love.

It is the saying of Ibne Battaal that the person who stays in Madeenah Munawwarah he can feel the fragrance from its sacred soil, door and walls.

(Wafaa ul Wafaa Shaiekh ul Islaam As-Samhuudi, vol-1, pg. 20, Sharah Saheeh Bukhaari, vol-4, pg. 544)

And Yaqoot have stated amidst that out of all the mentioned qualities of Madeenah is, the air of there is perfumed and the rain of there has fragrance which is not present in the rain of any other place.

Hazrat Abu Abdul Laah Attaar (Allaah be pleased with him) says:

بِطِيبِ رَسُولِ اللَّهِ طَابَ نَسِيبُهَا  
فَمَا الْيَسْكُ وَالْكَافُورُ وَالصَّنْدُكُ الرَّطْبُ

With the fragrance of the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam), the air of Madeenah Munawwarah became perfumed  
Thus what is Musk, and Camphor, and what is the perfume of fresh  
and moist sandal

Shaiekh Muhaqqiq Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says:

وشبلی کہ یکے از علماء و صاحب و جدان  
است می گوید کہ تربت مدینہ رانفہ خاص  
است کہ در پیچ مشک و عنبر نیست

That Hazrat Shibli who is the learned  
one and highly spiritual says, that the  
soil of Madeenah Munawwarah has  
a special kind of fragrance which is  
not in Musk and Añmber.

(جذب القلوب، ص ۱۰)

(Jazbul Quluub, pg. 10)

خاک طیبہ از دو عالم خوش تر است وے خنک شہرے کہ دروے دلبر است

**Khaak-e-Taiebah Az Dou Aalam Khushtar Ast**  
**Wai Khunak Shehray Keh Darwai Dilbar Ast**

(Doctor Iqbaal)

The soil of Madinah is better than both the worlds  
Such a lovely city as in it, is my beloved

## Sacred Dress (Libaas Mubaarak)

### لباس مبارک

تاج والے دیکھ کر تیرا عمامہ نور کا  
سر جھکاتے ہیں الہی بول بالا نور کا

**Taaj Waalay Daykh Kar Tayraa Imaamah Noor Kaa  
Sar Jhukaatay Hayn Ilaahi Bol Baalaa Noor Kaa**

The owner of the crowns when they see You're luminous  
(Nooraani) turban

They bow down their head and pray O Allaah, increase more  
the brightness of the Noor (Luminance)

پشت پر ڈھلکا سر انور سے شملہ نور کا  
دیکھیں موسیٰ طور سے اترا صحیفہ نور کا

**Pusht Par Dhalkaa Sar-e-Anwar Say Shamlah Noor Kaa  
Daykhayn Moosaa Tuur Say Utraa Saheefah Noor Kaa**

The luminance [Nooraani] sacred blessed end of the turban  
hanging on the back from the sacred head

If Hazrat Moosaa would have seen it he would have said luminous  
Book is delivered from Mount Tuur

میل سے کس درجہ ستھرا ہے وہ پتلا نور کا  
ہے گلے میں آج تک کورا ہی کرتا نور کا

**Mael Say Kis Darjah Suthhraa Hai Woh Putlaa Noor Kaa  
Hai Galay Mayn Aaj Tak Koraa Hee Kurtaa Noor Kaa**  
(A'laa Hazrat)

The luminous [Nooraani] blessed body of the Holy Prophet (Sallal  
Laahu 'Alaiehi Wa Sallam) is how clean and pure from dirt  
Even until now the luminous [Nooraani] shirt [Kurtaa] is clean and  
new as it was at the time of burial

The commonly worn sacred dress of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was the sacred turban [Imaamah Shareef], sheet [Chaadar], shirt, [kameez] and a cloth worn around the waist [Tehband Mubaarak]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has never used a Paaajamah.\* The sacred turban [Imaamah Shareef] was often white, sometimes black, and sometimes has also known to use green. He would sometimes leave the sacred end of the turban hanging on the back of the shoulder and sometimes not, Shamlah would be often placed between both the shoulders and sometimes on the sacred shoulders. Sometimes, he would also do Tahnak [Meaning taking one twist of the sacred turban and bringing it under the sacred chin and tying it]. He did use a tight fitted cap on the sacred head under the turban, he did not use a raised cap, (Madaarijun-Nubuwwat, vol-2, pg. 471) and would say:

فَرَّقَ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعِبَاءُ  
عَلَى الْقَلَانِسِ۔ (ابوداؤد: ۴۰۷۸)

This is the difference between us and  
the polytheists that our turbans are  
on the caps.

(Abu Daawood: 4078)

سیدھی سیدھی روش پر کروڑوں درود سادی سادی طبیعت پہ لاکھوں سلام

**Seedhee Seedhee Rawash Par Karoroñ Durood  
Saadi Saadi Tabee'at Peh Laakhoñ Salaam**

(A'laa Hazrat)

Uncountable blessings be upon the straight and gentle behaviour  
Millions of salutations be upon simple and plain nature

He often wore a shirt and always tied tehband. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also wore a Syrian Jubbah, its sleeves were so tight that it would not go higher at the time of ablution [Wuzu] so, he had to take out his sacred hands from it. He also wore a Qasarwaani robe, on the pocket and sleeves of which was silken piping. He really liked the stripped sheet [Chaadar]

\* It is proven by some narrations that he bought trouser [paaajamah] from the bazaar at Mina. Ibne Qaiyyim has written that by this it is supposed that maybe he might have worn it.

of Yemen, he also used a woolen sheet like this, on which there was a picture of a camel's saddle, and he has worn clothes of different colours e.g., white, green and saffron etc., but he really liked the white colour. He also wore red [Hullah] on which there were strips. He did not like the full dress of pure red colour. The sacred shoes were in the form of sandals, each one of them had two laces, double layered, one lace would be between the big toe and the index toe and the other lace was between the middle toe and the little toe. This is the same sacred sandal regarding which the greatest kings of the world say like this:

جو سر پہ رکھنے کو مل جائے نعل پاک حضور تو پھر کہیں گے کہ ہاں تاجدار ہم بھی ہیں

**Jo Sar Peh Rakhnay Ko Mil Jaa'e Na'al-e-Paak Huzoor  
Tou Phir Kahayñ Gay Keh Haañ Taajdar Hamm  
Bhee Hayn**

(Maulana Hassan Rizaa Khan)

If we would get the sacred Sandal [Na'laen Shareef] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), to place on our heads, Then we will say, yes we are also crowned

The Holy Prophet, the Chief of the Worlds [Saiyyid-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) said, that adopt wearing a turban [Imamah] as this is the sign of Angels and hang it at the back. (Baiehaqee Shu'abul Iemaan: 5851, Tibraani: 13418, Kanzul Ummaal: 41140)

He said, a person who wears good clothes for fame and pride or a person who is not a saint [Darweesh] or scholar [Aalim] but with intention wears the clothes of saints and scholars so that the people may call him a saint or scholar, on the Day of Judgement he will wear the dress of humiliation.

(Ahmad: 5664, Abu Daawood: 4029, Ibne Maajah: 3607)

A person came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who was wearing cheap clothing. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) inquired, that do you

not have wealth, given by Allaah? He said, yes I have. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, when Allaah has given you blessings, then its effects should be visible on you.

(Ahmad: 17231, Nasaaee: 9484, Abu Dawood Kitaab ul Libaas: 4063)

Hazrat Jaabir (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw a person wearing dirty clothes. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, can he not do this much, that he would wash his clothes.

Similarly, he saw the scattered hair of a person, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, can he not do this much that he would tidy his hair.

(Abu Daawood, Kitaab ul Libaas: 4062)

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with them) when he went near Harooriyah [place] as an ambassador so, he went wearing very expensive clothes of Yemen. When he reached there then they said:

مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ مَا هَذِهِ  
الْحُلَّةُ؟ قَالَ مَا تَعْبِيُونَ عَلَيَّ لَقَدْ  
رَأَيْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَحْسَنَ مَا يَكُونُ مِنَ الْحُلِيِّ  
(ابوداؤد، کتاب اللباس: ۴۰۶۳)

Welcome O Ibne Abbaas, what is this dress? He said, you are objecting on these clothes undoubtedly I have seen the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) wearing even better and better clothes.

(Abu Daawood, Kitaab ul Libaas: 4063)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that a person who even beside having the ability withdraws from wearing expensive clothes in humility, Almighty Allaah will make him wear the dress of dignity.

(Abu Daawood: 4778)

Said, the part of *tahband* or trouser that is under the ankles it is in fire.

(Bukhaari Shareef: 5787)

Said, gold and silk is permitted [*halaal*] on the females of my *Ummah* and forbidden [*haraam*] on the males.

(Tirmizee: 1720, Nasaaee: 9382)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, a person who reads this supplication [*Du'aa*] at the time of wearing new clothes and would give old clothes as *sadaqah* [charity] he will stay in the protection of Almighty Allaah in the life and after death. Meaning, Almighty Allaah is his Guardian and the Protector.

(Ahmad: 305, Tirmizee: 3560, Ibne Maajah: 3557)

Hazrat Ibne Saad (Allaah be pleased with him) narrates, during the holy war of Khandaq (trench), Amar Bin Abd-e-Wud from the non-believers, who was very brave and daring, stepped in the ground and said, Muslims, if anyone amidst you is my competent then he should come.

After hearing this *Shayr-e-Khudaa* [The lion of Allaah] Hazrat Alee Murtazaa (Allaah has blessed his face) moved forward and requested permission from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, come closer! Hazrat Alee came closer.

فَاعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيْفَهُ وَعَبَّأَ بِعَبَا مَتِّهِ وَقَالَ  
اللَّهُمَّ أَعْنُهُ عَلَيْهِ

So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) bestowed him his sword, and tied his sacred turban on his turban and prayed, O Allaah, help Alee against Amar Bin Abd-e-Wud.

The Lion of Allaah encountered him. Even though Amar was much stronger than many men but could not do anything in front of the attack of Hazrat Alee. The lion of Allaah Hazrat Alee in only one stroke separated his head from his body. All the infidels in nervousness ran away, and the Muslims became victorious.

(Tabqaat Ibne Sa'ad, vol-2, pg. 52, Subulal Huda, vol-4, pg. 378)

Hazrat Anas Bin Maalik (Allaah be pleased with him) says; when Hazrat Faatimah Binte Aasad (mother of Hazrat Alee, (Allaah has blessed his face) passed away, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came and sat near her head and said,

يَرْحَمُكَ اللَّهُ! فَإِنَّكَ كُنْتَ أُمِّي بَعْدَ أُمِّي  
تَجُوعِينَ وَ تَشْبَعِينَ وَ تَعْرِينَ وَ  
تَكْسِينَ وَ تَنْعِينَ نَفْسَكَ طَيِّبَ  
الطَّعَامِ وَ تَطْعِينَ تَرْيِدِينَ بِذَلِكَ  
وَجْهَ اللَّهِ وَالْأَرْحَمَ الرَّحِمِينَ - (كنز العمال:  
٢٨٤٢٥، سبل الهدى، ج ١١، ص ٢٨٤)

May Allaah be merciful on you, undoubtedly after my mother you were my mother, you yourself would remain hungry and would fill my stomach, would not wear [new clothes] yourself but would give me clothes to wear, you would yourself not eat good food and would feed me, your only purpose was the happiness of Allaah and the house of the hereafter.

(Kanzul Ummaal: 24425, Subulal Huda, vol-11, pg. 287)

After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered to bathe her, after bath gave her the shroud in his own sacred shirt. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered Usaamah Bin Zayed, Abu Ayyub Ansaari, Umar Bin Khattaab and called an Ethiopian slave to dig the grave.

(Hilyatul Auliya, vol-2, pg. 121)

After the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) lead the funeral prayers and came on the grave and made it broaden and levelled it, then went in the grave and lied down himself and said,

أَلْحَمْدُ لِلَّهِ الَّذِي يُحْيِي وَ يُيْتِ وَهُوَ حَيٌّ  
لَا يَمُوتُ اغْفِرْ لَأُمِّي فَاطِمَةَ بِنْتَ أَسَدٍ  
وَلَقِّنْهَا حُجَّتَهَا أَوْ سَمِعْ عَلَيْهَا مَدْخَلَهَا  
بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي  
فَإِنَّكَ أَرْحَمُ الرَّحِيمِينَ

All praise is for Allaah, who gives life and death and He is by Himself alive, He will never die; (O' Allaah), forgive my mother Faatimah Binte Asad and explain her well the query (the question of the *Nakeeraien* [respected Angels]) and make her grave wide for her. For the sake of



(حلیۃ الاولیاء، ج ۲، ص ۱۲۱، کنز العمال: ۳۲۲۵، بل الہدی، ج ۱۱، ص ۲۸۷) Your Prophet (Muhammad (Sallal Laahu 'Alaiehi Wa Sallam)) and for the sake of those Prophets who were before me, Undoubtedly You are the Most Merciful.

(Hilyatul Auliya, vol-2, pg. 121, Kanzul Ummaal: 34425, SubulalHudaa, vol-11, pg. 287)

Then said إِنَّهَا لَبَسَتْهَا قَبِيصِي لَتَكُلِّي مِنْ حُلِّ الْجَنَّةِ وَاضْطَجَعْتُ مَعَهَا لِيُهَوِّنَ عَلَيْهَا I have made her wear my shirt so that Allaah may make her wear the dress of Paradise, and I lied down in the grave so that there would be ease and peace on her and she would get honour and peacefulness.

(Al-Isteeab pg. 774, vol-2, Kanzul Ummaal: 34424)

Ameerul Mu'mineen Hazrat Umar-e-Farooq (Allaah be pleased with him) said, Yaa Rasoolal Laah (Sallal Laahu 'Alaiehi Wa Sallam), the treatment that I have seen you doing with this lady I have not seen you doing it with anyone else? He said,

يَا عُمَرُ إِنَّ هَذِهِ الْمَرْأَةَ كَانَتْ أُمِّي الَّتِي وَكَلْتَنِي أَنَّ أَبَا طَالِبٍ كَانَ يَصْعُقُ الصَّبِيحَ وَتَكُونُ لَهُ الْمَادِيَّةُ O Umar, this woman was like my real mother, Abu Taalib would always entrust the obligation of bringing up and she would teach him politeness and refinement. Then said,

وَأَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَخْبَرَنِي عَنْ رَبِّي عَزَّوَجَلَّ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ أَنَّ اللَّهَ تَعَالَى أَمَرَ سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَيْهَا (المستدرک للحاکم: ۳۵۷۵) Verily, I have been informed by Jibraa'eel (Salutations on him) from my Greatest Creator [Allaah] that this lady is amidst the dwellers of Paradise. And also have been informed that Almighty Allaah has ordered seventy thousand angels to read her funeral prayers.

(Al-Mustadrik Lil-Haakim: 4575)

Hazrat Maulana Ruum (Allaah have mercy on him) says,

One day the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went to a graveyard along with a funeral, when he came back Ummul

Mu'mineen Hazrat Aaishah Siddeeqah (Allaah be pleased with her) touched his dress and started looking

گفت پیغمبر چه می جوئی شتاب گفت باران آمد امروز از سحاب

**Guft Paighambar Cheh Mee Juuee Shataab  
Guft Baaraan Aamad Imrooz Az Sahaab**

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Aaishah, what do you see? She said, today it is raining from the clouds

جا مہایت می بجویم در طلب ترنہ می بینم ز باران اے عجب

**Jaamahaayat Mee Bajuyem Dar Talab  
Tar Nah Mee Beenam Ze Baaraan Ae Ajab**

And it's surprising, I am not seeing your clothes wet from this rain

گفت چه بر سر فلندی از ازار گفت کردم آن روایت را خمار

**Guft Cheh Bar Sar Figandee Az Izaar  
Guft Kardam Aan Ridaayat Raa Khumaar**

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, what are you wearing on your head? She replied, I am wearing your sacred sheet [Mubaarak Chaadar]

گفت بہر آں نمود اے پاک حبیب چشم پاکت را خدا باران غیب

**Guft Behr-e-Aan Numood Ae Paak Habeeb  
Chashm-e-Paakat Raa Khudaa Baaraan-e-Ghaieb**

He said, O sacred bride, due to the blessing of wearing this sacred sheet [chaadar] Allaah is showing your blessed eyes the rain of the Unseen

نیست آں باران ازیں ابر سماء ہست ابر دیگر و دیگر سماء

**Neest Aan Baaraan Azeen Abr-e-Samaa  
Hast Abr-e-Deegar Wa Deegar Samaa**

That rain which you have seen it is not from this apparent sky, rather its clouds and sky is also different

ایں چنین باراں زابر دیگر است رحمت حق در نزولش مضمّر است

**Ieeñ Chuneen Baaraan Ze Abr-e-Deegarast  
Rahmat-e-Haqq Dar Nuzoolash Muzmirast**

Even the cloud of this kind of rain is a different one, from which it rains, and the Mercy of Allaah is kept hidden in this kind of pouring rain

(Masnavi Shareef, chapter #1)

Meaning because you wore my sacred sheet, due to this the veils were removed from your eyes and the Unseen became clear and you saw the Nooraani [Luminous] rain of Allaah's Mercy.

Hazrat Maulana Ruum (Allaah have mercy on him) narrates another incident:

Once the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) removed his socks and kept them. And started doing ablution [wuzu], after doing ablution he started wearing socks so a falcon came, he leaped and picked up a sacred sock, he took it up and turned it upside down, so a snake fell from it. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked the falcon, how did you know that there was a snake in the sock. The falcon replied,

مادر موزه به بینم در هوا نیست از من عکس تست اے مصطفیٰ

**Maar Dar Mozah Babeenam Dar Hawaa  
Neest Az Mann Aks-e-Tust Ae Mustafaa**

While flying in the air, my viewing snake in your sock, is not from my side (any excellence) rather O Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam), this is all due to your reflection

Meaning while flying, when I passed over you, so from your sacred head until the sky was a Luminance [Noor]. When I passed through this Noor the whole world became apparent to me, then I saw the snake in this sock. And I immediately came and picked this sacred sock so that you may not wear it in inattentiveness. Seeing the snake

in the sacred sock, this is not my excellence, rather this is also your excellence. He said,

گرچه هر غیبه خدا مارا نمود دل دراں لحظه بحق مشغول بود

**Gar Cheh Har Ghaiebay Khudaa Maaraa Numood  
Dil Daraan Lahzah Bahaqq Mashghool Bood**

(Masnavi, chapter 3)

Although Allaah has given me the Knowledge of all Unseen, but at that time I was (such) busy in Almighty Allaah (that my attention was not towards this)

After this he said, that every Muslim should look when wearing clothes and sock etc.

(Baiehaqee: 4249, Abu Nu'aiem, Masnavi)

It is clearly proven in the Holy Qur'aan that there are many blessings in the clothes of the Beloveds of Allaah.

Therefore, Almighty Allaah said:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ  
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ  
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ  
هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ  
لَآيَةً لِّكُمُ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

(البقره)

And the Prophet [of Bani Israa'eel Ishmoeeel] said to them: "Surely, the sign of his [Taaluut] kingship is that there would come to you an Ark (of the Covenant) in which there is tranquility of your heart from your Rabb, and the good relics left by the respected Moosaa and the respected Haroon, carried by the angels. Surely, in that is a big sign for you, if you believe."

(Holy Qur'aan, chapter Al-Baqarah, verse-248)

This trunk [Chest], "Ark" of the wood of Shamshaad [Box Tree], was 3 yards [hands] long and 2 yards [hands] wide. Almighty Allaah descended it to Hazrat Aa'dam (Salutations on him), it had

the portraits of the Respected Prophets (*Salutations on them*). \*This has been transferred in succession and reached Hazrat Moosaa (*Salutations on him*). After him it stayed with the Progeny of Israa'eel [Bani Israa'eel]. At that time, it had the stick of Hazrat Moosaa, clothes and sacred slippers and the turban, blessed stick of Hazrat Haroon (*Salutations on him*) and few pieces of tablets [planks].

The Progeny of Israa'eel [*Bani Israa'eel*] would keep this box which had these relics in front with respect during the war, due to its blessing they received victory. Whenever they had any need, so they would keep it in front and pray, and their desires would be fulfilled.

But when the conditions of Bani Israa'eel worsened, and immorality grew amidst them, so, Almighty Allaah empowered and prevailed the nation of Imaaliqah. They also snatched this trunk from them and took it away. Moreover, they kept it in an impure and dirty place and disrespected it. Due to this disrespect, they were engaged in several afflictions and difficulties and their five cities were destroyed and devastated. When they really became fearful and worried, then, a woman of the Progeny of Israa'eel [Bani Israa'eel] who was amidst them said, if you want safety, then take this trunk out of here, the cause of your destruction is the disrespect and dishonouring of this trunk. They also believed it, so at last they placed this trunk on a bull-cart, and let it be driven by two mischievous and out of control bulls and left it. The Angels brought it in front of Bani Israa'eel [*Bani Israa'eel*] and to their King Taaluut. Therefore; due to the blessings of these relics and with the Order of Allaah, Taaluut [King Saul] attained victory. The coming of this box became the sign of the Kingdom of Taaluut. The news of which is in this sacred verse, the Prophet of Bani Israa'eel, Prophet Ishmoeeel [*Samuel*] (*Salutations on him*) gave.

(*Tafseer-e-Khaazin, Madaarik, Ibne Jareer, Khazaa'ul Irfaan pg. 47*)

(\*) These portraits [mentioned earlier in the trunk] were made by the Divine, they were not made by humans. It is not permitted on humans to make the pictures of any living things. Almighty Allaah is the Real Artist and the Creator and the Owner, He may make whatever He likes.

It is proven the respect and honouring of the sacred relics and belongings of the Beloveds of Allaah, is a cause of goodness and blessing and their disrespect and dishonouring is a cause of destruction.

Now just pay little attention, if this is the condition of the greatness of the relics of Hazrat Moosaa and Haaroon (*Salutations on them*), then what will be the status of the greatness and excellence of the relics of the Beloved Holy Prophet, the Chief of the Messengers [*Saiyyiddul-Mursaleen*] (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Moosaa even had the desire of being the follower [*Ummatee*] of whom. Without any doubt if Hazrat Moosaa (*Salutations on him*) was in the era of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then he would have also done the reverence of the relics, the same way as the followers of the Holy Moosaa (*Salutations on him*) respected his relics.

Hazrat Yoosuf (*Salutations on him*) says:

إِذْهَبُوا بِقِيَمِي هَذَا فَإِنَّ قُوَّةَ عَلَى وَجْهِ  
أَبِي يَأْتِ بِصِيرًا (يوسف: ٩٣)  
Go with this shirt of mine, put it on  
my father's face, his eyes will be  
clear-sighted  
(*Holy Qur'aan, chapter Yoosuf, verse 93*)

Therefore; when his shirt was placed on the face of Hazrat Yaqoob (*Salutations on him*) so immediately his eyes became bright and healed and his eyesight came back. This was the miracle and excellence of Hazrat Yoosuf (*Salutations on him*).

When the shirt of Hazrat Yoosuf (*Salutations on him*) has so much blessings and healings then the sacred clothes of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his sacred belongings will have how much blessings and cure, which kept touching the blessed body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

This is the reason that the respected Companions (*Allaah be pleased with them*) would consider the sacred clothes and all those belonging that had the honour of touching the blessed body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as being very blessed, profitable and dispeller of difficulties and disease. They did immense reverence and respect of them. They would consider having any relic with them much better than the world and whatever is in it. On this so many authentic Ahaadees are the evidence which cannot be quoted in this brief book, but some Ahaadees are presented as a "handful from the pile, [to explain]".

*Ummul Mu'mineen* Hazrat Zaienab Binte Abee Salamah (*Allaah be pleased with her*) came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He was taking a bath at that time,

فَنَضَجَ فِي وَجْهِهَا قَالَتْ فَلَمْ يَزَلْ مَاءَ الشَّبَابِ فِي وَجْهِهَا حَتَّى كَبُرَتْ وَعَجَزَتْ (الاستيعاب، ص ٤٥٦، اسد الغابة: ٢٩٥٨)

So the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sprinkled water on her face. The narrators say, that her face became so radiant and beautiful that even in old age the radiance of youthfulness and lustre did not diminish from her face.

(*Al-Isteeaab*, pg. 756, *Usdul Ghaabah*: 6958)

The water was just a mediator to deliver the effects of the sacred hands, because water might have been wiped away or may have dried but even after its being extinct the effect of the sacred hand did not extinct rather it remained on her face year after year. The prominence of the effects of aging is a natural process, due to the dryness of moisture, the kind of looks appear in old age, it is not necessary to explain, the eyes penetrate inside, the bones of the cheeks become prominent, the skin loosens, and wrinkles appear, thus no matter how beautiful a person is, after the prominence of the effects of old age his/her beauty and youthfulness does not remain. But how was the effect, of the sacred hand which stopped the natural effect and kept surfacing the effect of youthfulness.

Although, the Doctors and Curers have prescribed many medicines, so that in old-age the condition of the face would not change and the radiance of the face would remain but this is not possible that the glory of youth would remain with them. This quality and blessing was only in the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by which even in old age the magnificence of youth persisted.

Hazrat Anas (*Allaah be pleased with him*) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْبَيْتَةِ بِأَنْيَتِهِمْ فِيهَا الْمَاءَ فَمَا يُؤْتِي بِأَنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا فَرَبَّسَا جَاءَهُ فِي الْغَدَاةِ الْبَارِدَةَ فَيَغْسُ يَدَهُ فِيهَا (مسلم شريف: ٢٠٣٢)

That when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would be free after the *Salaah* of *Fajr*, then the children of *Madinah* *Munawwarah* would be present in his sacred honour with their bowl in which there would be water. He would place his sacred hands in each bowl. Sometimes, it would be cold then also the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would do like this.

(*Muslim Shareef*: # 6042)

Those children would take that water to their homes and drink it like sacred water.

Any medicine was not mixed in this water, but just by the touch of the sacred hand it became an expert prescription for all illnesses. Therefore; the needy of cure for physical and spiritual diseases would be present in groups for receiving this elixir of life. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also with his greatness of being the Mercy for the Worlds would not deprive anyone. Rather even by tolerating discomfort he would put his sacred hand in cold water in cold weather. This also proves that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself allowed, the belief of the effect, of his sacred hands otherwise he would have stopped them. No rather with practical way allured the people towards it. And Almighty Allaah for increasing the belief of the people would



bestow cure from it. How can it be correct to think that, this kind of belief is polytheism [Shirk], and innovation [Bid'at]?

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would do ablution [Wuzu], then to get the water of ablution, amidst the people present, they would reach the extent of fighting. And then whoever would get it, he would rub it on his face by considering it a relic.

(Bukhaari Shareef: 187, 189)

Hazrat Abu Juhaiefah (Allaah be pleased with him) says, that I came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), he was wearing a maroon leather long robe [Qubah].

وَرَأَيْتُ بَلَا لَا أَخَذَ وَضُوءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُ النَّاسَ يَبْتَدِرُونَ ذَلِكَ الْوَضُوءَ فَمَنْ أَصَابَ مِنْهُ شَيْئًا تَسَحَّحَ بِهِ وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَدٍ يَدِ صَاحِبِهِ

(بخاری شریف: ۳۷۶)

I saw Hazrat Bilaal that he took the ablution water of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and drank it and the people were running to get this water. Whoever would get some from it he would rub it (on his face and hands). And those who would not get any, they would take the wetness from the hands of others and rub it.

(Bukhaari Shareef: 376)

The Quraiesh of Makkah sent Urwah Bin Masood who had not yet become Muslim to inquire about the condition of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He came and went back after seeing the conditions and informed the Quraiesh like this.

يَا قَوْمُ! وَاللَّهِ لَقَدْ وَقَدْتُ عَلَى الْمُلُوكِ وَوَقَدْتُ عَلَى قَبْصَرَ وَكِسْرَى وَالتَّجَاشِي وَاللَّهِ إِنْ رَأَيْتُ مَلِكًا قَطُّ يُعْظِمُهُ أَصْحَابُهُ مَا يُعْظِمُ أَصْحَابُ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مُحَبَّدًا وَاللَّهِ إِنْ

O nation, Oath on God undoubtedly I have been present in the courts of Kaiser [Caesar] and Kisraa [Chosroes] and Najashee [Negus] and courts of great Emperors. Oath by God, I have never ever seen such a king, whose companions would respect him like the way, the

تَتَخَمُّ نُخَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ مِنْهُمْ فَذَكَكَ بِهَا وَجْهَهُ وَجِلْدَهُ وَإِذَا أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ وَإِذَا تَوَضَّأَ كَادُوا يَقْتَتِلُونَ عَلَى وَضُوءٍ وَإِذَا تَكَلَّمَ خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ وَمَا يَحْدُونُ إِلَيْهِ النَّظَرُ تَعْظِيمًا لَهُ وَإِنَّهُ قَدْ عَرَضَ عَلَيْكُمْ خُطَّةٌ رُشِدٌ فَاقْبَلُوهَا

(بخاری شریف: ۲۷۳۱)

companions of Muhammad [(Sallal Laahu 'Alaiehi Wa Sallam)] respect Muhammad [(Sallal Laahu 'Alaiehi Wa Sallam)]. Oath by God, when he spits or throw mucus and phlegm then it is on the hands of his, one or the other companions, which they would rub on their faces and body, and when he gives them order then all of them run for obedience. And when he does ablution [Wuzu] so all of them fall and fetch in such a way to get the water of ablution that as if they will instantly fight. And when he speaks then all of them become quite and in respect do not even raise their eyes towards him. He has presented a good course to you, my advice is this, that you accept it.

(Bukhaari Shareef: 2731)

There are few points in this narration worth attention:

Firstly, the used water is not considered intellectually and habitually worthy that it should be taken and rubbed on our body or on the face. And as far as the spit, mucus and phlegm etc., is concerned regarding this cannot be even imagined that any right minded person will rub it on his face.

Secondly, usually the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would carry out his ablution at the time of Salaah in a general crowd so that the people would learn and that also would be several times daily.

Thirdly, at the time of ablution [wuzu] all those things which are mentioned in the above Hadees would happen in the presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and he would

observe them himself, but he never said this, you people are doing what kind of indecent and improper thing.

Fourthly, beside this the respected Companions (*Allaah be pleased with them*) were very respectful and cultured, but daily at the time of ablution [*wuzu*] in acquiring the used water and spit etc., there would be such a throng of people forcing their way that the viewer would imagine, that there might be a war and conflict and that also in the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Then on this, the staying quiet and acceptance of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? How greatly astonishing is this?

It is acknowledged that for the respected companions there was a great value and status of this used water and sacred mucus. Because they knew that after touching the sacred body this water has completely become blessing and luminance [*Noor*]. And blessing, cure and *Nooraaniyat* [acquiring luminosity] should be attained from this water. Those sacred excretions [scintillation] which had the quality of being joined with the sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by rubbing them on the face they would achieve the honour in both the worlds. Hence like an ardent lover they would sacrifice their life on them and would make great efforts to get them. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also respect their emotions of love so that their passion would increase and they would open heartedly do those things which would become a cause of their spiritual elevation. This was his actual purpose. If this was not the cause, then who would have dared to do such a thing, in the honourable presence of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Now the fair minded people should pay attention that the respected Companions (*Allaah be pleased with them*) who according to the intelligence and religiously were more superior in status than us, they consider the sacred emission of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) superior than themselves and a cause of receiving blessing and excellence, then who are we, to acclaim to be equal and be like the Holy Prophet, the Chief of the Messengers [*Saiyyid-*

*ul Mursaleen*], Mercy for the Worlds [*Rahmatulil Aalameen*] (*Sallal Laahu 'Alaiehi Wa Sallam*). If we keep these narrations in front of us, then we have to say, what to say about the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), even the sacred emission of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is more superior and elite than us.

Hazrat Asmaa Binte Abi Bakr Siddeeq (*Allaah be pleased with them*) had the sacred robe of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُهَا فَتَحْنُ نَغْسِلُهَا لِلْبُرْطَى يُسْتَشْفَى بِهَا  
(مسلم: ٥٣٠٩، بل الهدى، ج ٤، ص ٢٩٤)

She narrates, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would wear this robe [*jubbah*]. We would wash it and let the sick drink [water] for the purpose of healing and they would be healed.  
(*Muslim Shareef: 5409, Subulal Huda, vol-7, pg. 297*)

Imaam Ibne Maamooñ (*Allaah be pleased with him*) narrates:

That we had one bowl from the bowls of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَكُنَّا نَجْعَلُ فِيهَا الْمَاءَ لِنَبْرُطَى فَيُسْتَشْفَوْنَ بِهَا  
(شفاء شريف، ج ١، ص ٢٣٨)

We would put water in it for the purpose of healing and would make the sick people drink it so they would be healed.  
(*Shifaa Shareef, vol-1, pg. 638*)

Hazrat Muhammad Bin Jaabir (*Allaah be pleased with him*) narrates:

That a piece of the sacred shirt of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was with us.

نَغْسِلُهَا لِلْبُرْطَى يُسْتَشْفَى بِهَا  
(ابن عدي: ١٢٣٦، اصابع: ٢٣٩)

We use to wash it for the purpose of healing make the sick people drink it so they would be healed.  
(*Ibne Adeed: 1646, Al Isaabah: 3639*)

Hazrat Khidaash Ibne Abee Khidaash (*Allaah be pleased with him*) had a bowl of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which he had taken from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) would sometimes go to the house of Hazrat Khidaash so, he would ask for the same bowl, fill it with Zam Zam water, and would sprinkle drops on his face.

(*Al Isaabah Translation of Hazrat Khidaash: 2231, Kanzul Ummaal: 35908*)

Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) was even beside this very cautious in such kind of matters but by going to the house of Hazrat Khidaash (*Allaah be pleased with him*) and demanding for this bowl, and by placing water in it and enhance the head and the face with it is an evidence of this, that he accepted the blessing of this bowl. Although, he knew that the bowl has been washed many times and has been used, but this was his belief that even if the bowl has been touched once by the sacred hands, it is a cause of blessing forever.

Hazrat Aasim (*Allaah be pleased with him*) narrates:

That I saw a very beautiful and wide bowl of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with Hazrat Anas (*Allaah be pleased with him*) which was made of wood [Fagus wood] and there was a ring of iron on it. Hazrat Anas (*Allaah be pleased with him*) wanted that instead of iron place a ring of gold or silver. But Hazrat Abu Talhaa (*Allaah be pleased with him*) said, a thing which has been made by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it should not be changed. After hearing this Hazrat Anas (*Allaah be pleased with him*) left it as it was.

And said,

لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فِي هَذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا

(بخاری شریف: ۵۶۳۸، بل الہدی، ج ۷، ص ۲۳۲)

I have several times given water to the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) in this bowl.

(*Bukhaari Shareef: 5638, Subulal Huda, vol-7, pg.232*)

The same bowl was bought from the inheritance of Hazrat Nazar Bin Anas (*Allaah be pleased with him*) for 0.8 million [8 lakh] *Dirham*. Imaam Bukhaari (*Allaah have mercy on him*) narrates, that he saw this bowl in Basra and have drank water in it.

(*Sharah Shumaail Baijuuri reference to Sharah Masnavi*)

Hazrat Abdul Laah Bin Unaies (*Allaah be pleased with him*) narrates, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sent me to slay Khaalid Bin Sufyaan Bin Nubaieh Al Huzali. When after slaying I came back in the honourable presence then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) bestowed me his sacred stick [Asa Mubaarak]. And said,

تَخَضَّرْ بِهِ دِي الْجَنَّةِ Go in the Paradise with this.

That sacred stick [Asa Mubaarak] stayed with Hazrat Abdul Laah, when the time came for his passing away, so he made the will that keep this stick in my shroud bury it with me. Therefore, it was done as requested.

(*Zarqaani Alal Mawaahib, vol-2, pg. 126, Hayaatul Haiewaan, vol-2, pg.226, Baiehaqee, vol-4, pg. 41, Abu Nu'aim: 445, Subulal Huda, vol-6, pg. 37, Al Bidaayah, vol-4, pg. 160*)

Hazrat Muhammad Bin Seereen narrates, that Hazrat Anas (*Allaah be pleased with him*) had with him a small sacred stick of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), when he died then according to his will it was buried with him.

(*Baiehaqee, vol-7, pg. 279, Ibne Asaakir, vol-9, pg. 378*)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also wore a ring of silver in which in three lines it was engraved مُحَمَّدٌ رَسُولُ اللَّهِ [Muhammad Rasoolal Laah], on the top line اللَّهُ [Allaah] was written, in the middle was رَسُولٌ [Rasool] while in the last line مُحَمَّدٌ [Muhammad] (*Sallal Laahu 'Alaiehi Wa Sallam*) was written.

(*Bukhaari: 5878, Bazaar: 7050, 7157, Subulal Huda, vol-7, pg. 323*)

When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would send letters to the Kings then he would put the seal with this ring.

(*Bukhaari: 5875*)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also wore such a ring, in which there was a gemstone.

(Bukhaari: 5870, Muslim: 5478)

Hazrat Abdul Laah Bin Haazim had a black turban [Imaamah] which he would wear on Fridays, and on the Eid's, and when he would be victorious in a holy war then he would wear it as a relic and would say, that this turban was placed on me by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Al Isaabah: 4660)

Hazrat Abu Abdul Laah says, that my grandfather had a quilt of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When Hazrat Umar Bin Abdul Azeez (Allaah be pleased with him) was made the caliph, so he sent this message to his grandfather to bring that quilt, thus he brought the quilt wrapped it in leather. Hazrat Umar Bin Abdul Azeez (Allaah be pleased with him) started rubbing it on his face.

(Taareekh-e-Sagheer Imaam Bukhaari: 1102)

Hazrat Sahl Bin Sa'ad (Allaah be pleased with him) narrates, that a woman brought a shawl [Chaadar] in the honourable presence of the Holy Prophet, the Chief of the Worlds [Sarwar-e-Aalam] (Sallal Laahu 'Alaiehi Wa Sallam) and said, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), I have knitted this shawl with my own hands and I have brought it for you, he accepted it. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) tied it as a wrap on his waist [lungi/dhoti], and came towards us. One amidst the companions saw this and said, this is what a good cloak, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), make me wear this. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, all right therefore, after sometimes the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) got up from the gathering and left, then when he came back, that shawl was folded, and it was with him. That he sent it to that companion who was asking for it. The respected companions said to him, you did not do good by asking for the shawl even though you know that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never rejects the demand of anyone and at this time the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) needed it.

فَقَالَ الرَّجُلُ وَاللَّهِ مَا سَأَلْتُهَا إِلَّا  
لِتَكُونُ كَفَنِي يَوْمَ أَمُوتُ قَالَ سَهْلُ  
فَكَانَتْ كَفَنَهُ

(بخاری شریف: ۱۲۷۷)

He said that Oath by Allaah, I only asked for this reason, that on my death this shawl (which has touched his body) would become my shroud. Hazrat Sahl says that the same shawl became his shroud.

(Bukhaari Shareef: 1277)

Hazrat Abu Bardah (Allaah be pleased with him) says:

أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُكَبَّدًا  
وَإِذَا رَأَى غُلَيْظًا فَتَقَالَتْ قُبُضُ رُومِ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ

(بخاری: ۳۱۰۸، مسلم: ۵۴۴۲)

Hazrat Aaishah Siddeeqah (Allaah be pleased with her) took out a Kisaa [Kambli/shawl] on which there were many patches and a thick waist wrap [Tehband/izaar] and showed it and said, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) passed away [departed] in both these.

(Bukhaari: 3108, Muslim: 5442)

Hazrat Abdul Rahmaan As-Sulami (Allaah be pleased with him) narrates that Ahmad Bin Fazluwaieh was very pious, a great warrior and immense archer, he had a bow, which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had held it, in his sacred hand. He says,

مَا مَسَسْتُ الْقَوْسَ بِيَدِي إِلَّا عَلَى  
طَهَارَةٍ مُنْذُ بَلَغَنِي أَنَّ النَّبِيَّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ أَخَذَ الْقَوْسَ بِيَدِهِ  
(شفاء شريف، ج ۲، ص ۴۴، سبل الهدى:  
ج ۵۱، ۱۱۷)

Since I have found out that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has taken this bow in his hand. I have never touched it without ablution [wuzu].

(Shifaa Shareef: vol-2, pg. 44, Subulal Huda, vol-11, pg. 451)

Imagine the love and devotion of this great holy warrior [Mujaahid] that he never touched the bow without ablution that was once taken in the sacred hand by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). It was the result of the respect and honour that he became



famous and excelled in this skill [Archery]. If the famous Unitarians [Muwahhideen] of this era were present during that time then they would have not left any reason in making him an infidel [Kaaafir].

They would have given this reason in explanation that he gave an ordinary bow so much respect that made it equal to the Holy Qur'aan, لَا يَسْطُرُ إِلَّا لِلْطَّاهِرِينَ [But do not touch it except those who are in ablution [wuzu]]. (Holy Qur'aan chapter Al Waaqi'ah, verse 79), this verse was revealed in the honour of the Holy Qur'aan and they have made it in the honour of the bow. And have also proved it by action, that you should never touch the bow without ablution, to make a good innovation [Bid'at-e-Sa'eed] in to mandatory [Waaajib] surely, takes you to the extent of infidelity [Kufr]. Anyway in one way or the other, they would have surely made him infidel [Kaaafir] and innovator [Bid'ati].

But the sacred scholars of this great times did so much appreciation of his this action that it is not possible to do it more than this, that without denying rather as a praise, narrated this in the books of Ahaadees so that coming generations would value it, and would learn respect and honour from this action.

Hazrat Usmaan-e-Ghani (Allaah be pleased with him) had a sacred stick [Asaa Mubaarak] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in his hand, Al Ghafaari in the state of anger, tried to take it from his hands and placed it on the knee and with force tried to break it. There was a loud noise from all sides, O what are you doing? But he did not listen and eventually broke it. With this, a sore developed in his knee, which is called *Akilah*, which moves in the body and after sometimes it was required to cut off the leg, and one year had not even passed when he died due to its pain

(Shifaa Shareef: vol-1, pg. 638, Al Bidaayah, vol-7, pg.196, Siyaru I'laam un-Nubalaa, pg. 196, 275)

It is obvious from this that there was not any poisonous substance in the stick which effect was done on his leg, rather it was the result of disrespect which he did of the sacred stick. Remember that the one who disrespects, his destruction is inevitable. Moreover sometimes

for warning [admonition] he is also visibly destroyed. Now here this can be evaluated when the disrespect of the relics of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is a cause of destruction, than what will be the result of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself.

از خدا خواهیم توفیق ادب بے ادب محروم ماند از فضل رب

**Az Khudaa Kha<sup>w</sup>aaheem Taufeeq-e-Adab  
Bay Adab Mahroom Maand Az Luft-e-Rabb**

We should plea Allaah for the ability to respect  
As the disrespectful remains isolated from the Graciousness of  
Allaah

Hazrat Abu Mahzoorah (Allaah be pleased with him) had a bunch of hair on the front part of his head,

إِذَا قَعَدَ وَأَرْسَلَهَا أَصَابَتْ الْأَرْضَ  
فَقِيلَ لَهُ أَلَا تَحْلِقُهَا فَقَالَ لَمْ أَكُنْ  
بِالَّذِي أَحْلَقُهَا وَقَدْ مَسَّهَا رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ

(كنز العمال: ۲۳۱۹۸، شفا شریف، ج ۲، ص  
۴۳، سبل الہدی، ج ۱۱، ص ۵۱، مدارج  
النبیۃ، ج ۱، ص ۳۱۶)

Whenever he would sit, and would leave it, then it would touch the ground. He was told, why you do not get them shaved. He said, I will not at all get them cut, because they have been touched by the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Kanzul Ummaal: 23198, Shifaa Shareef, vol-2, pg. 44, Subulal Huda, vol-11, pg. 451, Madaarijun Nubuwwat, vol-1, pg. 316)

The respected companions (Allaah be pleased with them) knew that whichever thing is touched by the sacred hand or the holy body definitely blessings have come in it. Then someone would take this blessing in the grave, and someone would leave in this world for the betterment of the Muslims. If Hazrat Abu Mahzoorah (Allaah be pleased with him) would had that sacred haircut, then they would have been distributed amongst the people from one hand to another and this

relic would have not stayed with him. For this to get them cut is out of question, he would not even ever part them, so that the condition they were in at the time of touching there might not be any change in it. *Subhaanal Laah*, what a caution and what a belief! Actually, all these are wonderful gestures of love and adoration. These respected people had adoration for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which would appear all the time in a new form.

Doctor Allaamah Iqbaal says,

دیں سراپا سوختن اندر طلب انتہا ایش عشق و آغازش ادب  
**Deen Saraapaa Sokhtan Andar Talab**  
**Intihaa-yesh Ishq-o-Aaghaazash Adab**

The whole *Deen* is to completely keep burning in the (fire) of desire  
 Its ending is love [*Ishq*] and beginning is respect

زندگی را شرع و آئین است عشق اصل تہذیب است دین، دین است عشق  
**Zindagee Raa Shara-o-Aaeenst Ishq**  
**Asl Tahzeebast Deen, Deenast Ishq**

Love [*Ishq*] is the Law of life, is the constitution of the life of religion, is the reality of civilization  
 And the religion itself is *Ishq* [adoration]

دیں نہ گردد پختہ بے آداب عشق دین گیر از صحبت ارباب عشق  
**Deen Nagardad Pukhtah Bay Aadaab-e-Ishq**  
**Deen Bageer Az Suhbat-e-Arbaab-e-Ishq**

Religion [*Deen*] does not become firm [strong] without learning the etiquettes of Love  
 Acquire religion [*Deen*] by staying in the company of the one's with love

Hazrat Ismaa'eel Bin Yaqoob Taiemi (*Allaah be pleased with him*) says

that Ibne Munkadir would lay down and roll in a specific place in the courtyard of Masjid Nabawi. He was asked the reason of doing this. Hence, he said, that at this place I have seen the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in my dreams.

(*Wafaa ul Wafaa*, vol-4, pg. 218)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) was seen:

وَأَضَاعَيْدًا عَلَى مَقْعَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْبُنْبُرَتَيْنِ وَصَعَهَا عَلَى وَجْهِهِ (شفاء شریف، ج ۳، ص ۴۴، سبل الہدی، ج ۱۱، ص ۵۱)

That on the holy pulpit, the place that was for the sitting of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), he would rub his hands there, then he would place them on his face.

(*Shifaa Shareef*, vol-3, pg. 44, *Subulal Huda*, vol-11, pg. 451)

This is a point to pay attention that a great companion like Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) did this act in front of the people. It is evident from this that the aim of him was to prove that it is included in our belief, what is the sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), even if his clothes are touched to any place that place also become sacred. The way of acquiring blessing from this place is, to touch your hand to that place, and place it on that part of your body which is considered of the highest status, meaning the face.

Hazrat Wahab Bin Munabbaih (*Allaah be pleased with him*) narrates:

That there was a very sinful person in the progeny of Israa'eel [*Bani Israa'eel*], who disobeyed Allaah for two hundred years. When he died, the people threw his body at such a place where garbage is thrown. At that time, Hazrat Moosaa (*Salutations on him*) was revealed [from Allaah] to bring that person from that place, and read Salaah [funeral prayers] for him, and bury him. Hazrat Moosaa (*Salutations on him*) said, O Allaah, the Progeny of Israa'eel [*Bani Israa'eel*] bear witness that this person has been disobeying You for two hundred years. It was stated [By Allaah], this is true but it was his habit,

كَلَّمَا نَشَرَ التَّوْرَةَ وَنَظَرَ إِلَى اسْمِ مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَهُ وَوَضَعَهُ عَلَى  
عَيْنَيْهِ وَصَلَّى عَلَيْهِ فَشَكَرْتُ ذَلِكَ لَهُ وَ  
غَفَرْتُ ذُنُوبَهُ وَرَزَوْتُهُ سَبْعِينَ حَوْرَاءَ  
(حلیۃ الاولیاء لابن نعیم، ج ۴، ص ۴۲، وسیرت  
حلیہ، ج ۱، ص ۸۰، سبل الہدی، ج ۱، ص ۱۲،  
بحۃ اللہ علی العالمین، ص ۹۵)

That whenever he opened Toraah [Holy Book] and would see the name of My Beloved Hazrat Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) so, he would kiss it and place it on his eyes and would read salutations [Durood] on him. Therefore; I have forgiven him and have given seventy Houries [Hoor] in his Nikaah [marriage].

(Hilyatul Auliya, Abu Nu'aim, vol-4, pg. 42, Seerat-e-Halabiyah, vol-1, pg. 80, Hujjatul Laahi 95, Subulal Huda, vol-1, pg. 412)

It is proven by this narration that by the blessing of kissing the place of the sacred name of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), the sinner of two hundred years became the dweller of Paradise and favoured in the court of Almighty Allaah.

It is proven by the previous Hadees that blessing was attained from that place where the special dress of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was touched. It is learnt from this Hadees that the blessings was attained from that place where the sacred name of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was written. And in the way of respect, it was placed on the eyes after kissing it. Although is there any connection of the sacred Personality with the written words, it's only this much, that it is an evidence of his sacred personality. Even though there is no personal connection between the evidences and denotings, even besides this full blessings were acquired from this written name.

The pulpit of the sacred Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had three status. He would sit on the highest level and would keep his sacred legs on the middle level. After him Hazrat Abu Bakr (Allaah be pleased with him) in his era of caliphhood, in due respect would sit in the middle status and would keep his feet on the lowest level. Hazrat Farooq-e-A'zam (Allaah be pleased with him) in the era of his caliphhood, would sit on the lowest level and would keep his feet on the ground.

When the era of Hazrat Usmaan Ghani (Allaah be pleased with him) came, so he increased the level of the sacred pulpit. After leaving the three levels of the top, he stood on the first level of the extension.

(Kashful Ghumah, Wafaa ul Wafaa, vol-2, pg.10)

Hazrat As'sad Bin Zuraarah presented a wooden bed [Charpaee] in the sacred honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), whose feet were made up of the wood of Saagwaan [Teakwood]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would rest on it. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had sacred departure so he was placed on this, after this Hazrat Siddeeq-e-Akbar (Allaah be pleased with him) was also laid on it, then as a relic people would place their departed ones on it. In the era of Banu Umaieyyah this bed was sold in the legacy of Hazrat Aaishah Siddeeqah (Allaah be pleased with her). Abdul Laah Bin Ishaq bought its planks for four thousand [4000] Dirhams.

(Zarqaani Alal Mawaahib, vol-5, pg. 96, Subulal Huda, vol-7, pg. 354)

Hazrat Abdur Rahmaan Bin Zaied Iraqi says, that in Rabzah we came in the presence of the companion Hazrat Salamah Bin Al Akwa. He extended his hand towards us and said, with this hand I took the allegiance [Baie'at] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Hence we kissed his hand.

(Ibne Asaakir: 2620, Tabqaat Ibne Sa'ad, vol-4, pg. 229)

Shaiekh-ush Shuyookh Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says:

مروی است کہ بعضی از متروکات پیغمبر  
صلی اللہ علیہ وسلم پیش عمر بن عبد العزیز بود و آنرا در  
خانہ مضبوط نگاہ می داشت و ہر روز  
یکبارے می رفت و آن ہارا زیارت می  
کرد و گاہ بود کہ چوں بعضی از اشراف پیش  
وے می آمدند ایشان را در آن خانہ می برد، و

It is narrated that amidst the legacies of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) some things were with Hazrat Umar Bin Abdul Aziz. He had kept them preserved in a room and once every day would view them. Amongst the legends if anyone would come to meet him, then he would also show them these. And would say, my wealth is actually

آں ہارا بایشاں می نمود و می گفت میراث  
من اکرم الله و اعزکم بہ و گویند درخانہ  
سریرے و بالشیے از ازا دیم کہ حشو آں  
لیف خرما و یک جفت موزہ و قطیفہ و آسیا  
دستی و کنانہ کہ دراں چند تیر بود و گویند کہ  
دراں قطیفہ اثر و سخ سر مبارک وے بود و  
مردے ز جمتے عظیم داشت و شفا نمی یافت  
از عمر بن عبدالعزیز التماس نمودند کہ بعضے  
ازاں و سخ بشویند و با سعوٹ در بینی بیمار چکا  
نیدند بیمار شفا یافت  
(مدارج النبیوت، ج ۲، ص ۶۰۸)

this, may Allaah give you also honour due to the blessings of these relics. It is said, in that room there was one wooden bed, leather pillow which was filled by the leaves of dates, a pair of socks, quilt, flour-mill [manual] and a quiver which had a few arrows. The sacred quilt had the effect of the oiliness of the sacred head of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). A person had a severe illness who could not be cured. Hazrat Umar Bin Abdul Azeez was requested that by his permission some oil would be washed from here and the water be dropped in the nose of the sick person. He became cured.

(Madaarijun Nubuwwat, vol-2, pg. 608)

Hazrat Imaam Qaazi Iyaaz (Allaah have mercy on him) says:

Respecting and revering all those places and things that had the honour of touching the sacred body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is in reality the respect and reverence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and a cause of a great goodness and blessing. To the extent,

وَأَوَّلُ أَرْضٍ مَسَّ جِلْدَ الْمُصْطَفَى  
تُرَابُهَا أَنْ تُعْظَمَ عَرَصَاتُهَا وَ تُنَمَّ  
نَفَحَاتُهَا وَ تُقْبَلَ رُبُوعُهَا وَ جُدَرَاتُهَا  
(شفاء شریف، ج ۲، ص ۴۶، بل الہدی، ج ۱۱، ص ۴۵۳)

Even the soil of the land which has the honour of touching the sacred body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it is mandatory that even the grounds of it, are also respected. And its air is also smelled. And its doors and the walls are also kissed.

(Shifaa Shareef: vol-2, pg. 46, Subulal Huda, vol-11, pg. 453)

In short the respect and reverence of the Beloved, the places of the Beloved, the clothes and the relics should be done. This is the reason that Hazrat Imaam Maalik (Allaah have mercy on him) gave order of hitting thirty [30] lashes to a person, who said that the sand of Madinah Munawwarah is bad. He said, the land on which the Greatest of the Creation is resting, you say that the sand of this soil is bad, you were worthy of this, that your head would be effaced away.

(Shifaa Shareef, vol-2, pg. 128, Subulal Huda, vol-11, pg. 452)

جس خاک پہ رکھتے تھے قدم سید عالم اس خاک پہ قرباں دل شیدا ہے ہمارا

**Jis Khaak Peh Raktay Thhay Qadam Saiyyid-e-Aalam  
Is Khaak Peh Qurbaañ Dil-e-Shaidaa Hai Hamaaraa**

The soil on which the Chief of the Worlds would keep his blessed feet,

Our loving heart is sacrificed on that soil

When the devoted eyes see the soil of sacred Madeenah with the glances filled with love then every particle of Taiebah and Bathaa [names of this sacred city] shines by becoming the enlightening sun of the world.

خاک طیبہ از دو عالم خوش تر است وے خنک شہرے کہ دروے دلبر است

**Khaak-e-Taiebah Az Duaalam Khushtarast  
Wai Khunak Shehray Keh Dar Wai Dilbarast**

The soil of Madinah is better than both the worlds  
Such serene city, as in it, is my beloved



## Benefits

- 1) Keeping a cap under the turban is the *Sunnah* [Tradition] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).
- 2) The sacred dress of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is filled with the blessings, is the dispeller of evils and illnesses.
- 3) Whichever thing is touched with the sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it will be very blessed and worthy of reverence. Therefore; every particle of the city of the Beloved Prophet is much blessed and worthy of respect and it has association with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Beside this many benefits have been proven, if you see it with the eyes of the belief [*Ieemaan*].

## Conclusion

It is a reality that a human is powerless to adorn the sacred appearance of the Beloved Holy Prophet, the Intercessor of the Day of Judgement [Shaa'fa-e-Yaumun-Nushoor] (Sallal Laahu 'Alaiehi Wa Sallam), within literal articulations. The words are powerless, the universe is limited with its dimensions but his qualities, attributes and excellences are limitless. The pen and tongue, are unable to explain his true features and appearance. Anyhow, according to my powers and capabilities, I have presented the slight impression of his sacred appearance within the cape of my broken words. The aim of expression is not knowledge and excellence because *Man Aanam Kay Man Daanam* [I know what I am], instead it is only devotional tribute in the pre-eminent court of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

گر قبول افتد زہے عز و شرف

**Gar Qabool Uftad Zahay Izz-o-Sharaf**

If accepted it is great honour and respect

On this topic, the lovers of the Holy Prophet's beauty (Sallal Laahu 'Alaiehi Wa Sallam) have presented many writings. On the whole none of the aspect of his apparent character and personality has remained unwritten. But from those writings the general people cannot fully benefit because they are filled with complex and scholarly terms. Therefore; this sinful person has presented the sacred appearance of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in very easy and simplified words. So, that the common people by reading the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would flourish with the wealth of the honour, excellence, devotion, adoration, belief and wisdom of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). After reading this, they would be able to answer those insolents and disrespectfals who consider the Chief of the Prophets [Saiyyidul Anmbiyaa], the Beloved of Almighty Allaah [Habeeb-e-Rabb-e-Kibriyaa], the Mercy for the Worlds [Rahmatul Lil Aalameen], the Intercessor of

the Sinner [Shafee-ul-Muznibeen], the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) human like themselves. Moreover, while doing insolence they say that, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would eat, drink, sleep and wake up like us and his sacred parts, hands, feet, eyes and ears etc., were like us.

O the claimers, of being like him and equal to him,

Are you also from the head to the toe like the sacred appearance and personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)? Does your appearance and personality also have the same excellences and blessings which the appearance and personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has?

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ۝ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي  
وَقُودُهَا النَّاسُ وَالْجَارَةُ ۖ أَعَدَّتْ لِلْكَافِرِينَ ۝

[Bring forth you're proof if you are truthful. But if you fail to do so, and surely you are bound to fail, then guard yourselves against the fire whose fuel is men and stones which has been prepared for the disbelievers].

(Holy Qur'aan, chapter Al Baqarah, verse 111)

If not and not at all, then say it with justice, your claim of being like him, and equal to Him is severe insolence, immense disrespect and irreligiousness or not?

If it is then, abstain from this impure belief (that the Prophet is human like us) and repent and say that the Holy Prophet is Complete Luminance [Noor-e-Mujassam] and is a Unique human [Bemisal Bashr] (Sallal Laahu 'Alaiehi Wa Sallam), his sacred personality is a persona of beauty and elegance, and his each and every sacred part is a manifestation of the Divinity of Allaah. And Almighty Allaah has made him so incomparable and unique that such an incomparable and unique person has never been and will never be.

A'laa Hazrat Azeem-ul Barakat Maulana Shaah Ahmad Rizaa  
Khan (*Allaah have mercy on him*) says:

اللہ کی سرتا بقدّم شان ہیں یہ ان سائیں انسان وہ انسان ہیں یہ  
قرآن تو ایمان بتاتا ہے انہیں ایمان یہ کہتا ہے میری جان ہیں یہ

**Allaah Kee Sar taa Baqadam Shaan Hayn Yeh  
Inn Saa Naheen Insaan Woh Insaan Hayn Yeh  
Qur'aan Tou Iemaan Bataata Hai Inhayn  
Iemaan Yeh Kehtaa Hai Mayree Jaan Hayn Yeh**

From head to toe he is the Grandeur of Allaah  
He is such a human that no human his like him  
The Holy Qur'aan declares that he is the *Iemaan*  
[What a beauty] the *Iemaan* declares he is my essence [life]

صَلَّى اللّٰهُ عَلَيْكَ يَا رُسُوْلَ اللّٰهِ وَعَلَى الْاٰلِ وَاصْحَابِكَ يَا حَبِيْبَ اللّٰهِ  
**Sallal Laahu Alaieka Yaa Rasoolal Laah Wa Alaa Aalika  
Wa Ashaabika Yaa Habeebal Laah**

Desirer of Du'aa  
**Muhammad Shafee Al Khateeb Okarvi**  
Karachi.

## Memorable Poetry

*Taareekhee Qat'aat*  
*Lisaan ul Hassaan, Ustaazush-Shu'araa* Hazrat Allaamah  
Maulana Shaah Zi'yaa-ul Qaadiree, Badayuni  
(*May his grace continue*)

*Kitaab-e-Bay Adeel* [Unique Book], *Zikr-e-Jameel* [The Discourse of  
the Charismatic Beauty], *Taaleef-e-Lateef* [Articulate Composition]  
of the respected Hazrat Maulana, *Aalim-e-Akmal* [Excellent  
Scholar], *Faazil-e-Afzal* [Superbly Qualified], *Waaiz-e-Bay Badal*  
[Incomparable speaker], *Saahib-e-Ausaaf-e-Wasee* [Personality of  
great Attributes], Maulana Qaari Muhammad Shafee Saahib Okarvi  
(*May his grace continue*).

**Woh Qaari Muhammad Shafee-e-Zamaan  
Jo hayn Aalim-o-Waa'iz-e-Muhtaram  
Hai Wa'az Aap Kaa Bay Adeel-o-Nazeer  
Hayn Aap Ahl-e-Sunnat Mayn Aali Himam  
Hai Tableegh-o-Tasneef Shaghl-e-Hayaat  
Hayn Ahl-e-Zabaañ Neer Ahl-e-Qalam  
Hai Taqreer Mayn Jitnaa Kaief-o-Suroor  
Wohi Tarz-e-Khaamah Hai Bay Kaief-o-kam  
Likhaa Aap Nay hai Jo Zikr-e-Jameel  
Hai Bay Shubhah Zikr-e-Jameelush-Shiyam  
Ziyaa Saal-e-Ta'leef-e-Zikr-e-Jameel  
Hai "Zikr-e-Rasool-e-Imaam-e-Umam"**

(1379 Hijri)

Further,

**Zahay Shaukat-o-Shaan-e-Zikr-e-Jameel  
Hayn Ausaaf-e-Mahboob Khuld-e-Nazar  
Hai Tafseer-e-Qur'aan-o-Sharh-e-Hadees  
Sifaat-e-Habeeb-e-Khudaa Sarbasar  
Hayn Jo Mu'jazaat-o-Fazaail Raqam  
Hayn goyaa Saraapaa-e-Khaierul Bashar  
Rahayn Shaad-o-Khurram Muhammad Shafee**

**Sharaf inn Ko Day Khaaliq-e-Bahr-o-Barr  
Ziyaa Kahiyay Saal-e-Kitaab-e-Mubeeñ  
“Hai Zikr-e-Jameel Malaa’ik Siyar”**

(1379 Hijri)

In Persian

**Anñ Muhammad Shafee Faazil-e-Asr  
Kard Chuuñ Seerat-e-Nabi Takmeel  
Haatif-e-Ghaieb Ziyaa Saalash Guft  
“Zikr-e-Ilaah Zikr-e-Jameel”**

(1959)

Further,

**Tazkarah-e-Mustafaa Ahle Khirad Say Ho Kyaa  
Hayñ Shah-e-Kaun-o-Makaan Saahib-e-Zikr-e-Rafee  
Kijiyay Raqm Bar Mahal Ho Kay “Chaman” Say Judaa  
Saal-e-Tabaa’at Ziyaa “Zikr-e-Muhammad Shafee”**

## **Thoughtful Evaluation**

of

**Naasirul Islaam, Hazrat Al Haaj Maulana Saiyyid Muhammad  
Abdus-Salaam Saahib Qaadiree Baandawee,  
President of Anjuman Amaanat ul Islaam, Karachi.**

After reading the book “Zikr-e-Jameel” of *Faazil-e-Jaleel* [the Superior Scholar], *Bulbul-e-Boustaan-e-Nabavi* [the Nightingale of the Garden of the Prophet], Maulana Muhammad Shafee Saahib Okarvi (*May Allaah highly increase his knowledge, graciousness, prestige and status*), the bud of the heart of this bondsman blossomed with delight. *Subhaanal Laah*, this is what a beautiful description of the beauty and elegance, attributes and qualities of the Beloved of Almighty Allaah. Three stanza of verses and of this bondsman are presented to the readers.

**Rahmatul Lil Aalameeñ Hayñ Khirman-e-Asraar-e-Rabb  
Mazhar-e-Anwaar-e-Qudrat Makhzan-e-Asraar-e-Rabb  
Ae Salaam Uskee Haseeñ Taareekh Hai Zikr-e-Jameel  
Seeghah-e-Raaz-e-Ilaahee Gulshan-e-Asraar-e-Rabb**

**Hai Nabee Noor-e-Jamaal-e-Lamyazal  
Unkaa Yeh Zikr-e-Jameel Aur Bay Badal  
Ae Salaam Ismayñ Bahaar-e-Khuld Kee Taareekh Hai  
Hai Yeh Dil Kash Baagh-e-Sannaa’e Azal**

**Khudaa Jameel, Jamaal-e-Nabee Usay Mahboob  
Khushaa Naseeb Keh Zikr-e-Jameel Hai Kyaa Khoob  
Kahaa Salaam San-e-Ieesavee-o-Hijree Nay  
“Nawaa’e Bulbul-e-Marghoob”, Taushah-e-Marghoob**

(1379 Hijri)

(1959)



## Comments about *Zikr-e-Jameel*

of

Hazrat Allaamah Maulana Shaah Peer Ameer Ahmad Saahib  
Waa'iz Ansaari

Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) has given with his graciousness this most recent book “*Az Zikrul Jameel Fii Hiyaatil Habeebil Khaleel*” to this most insignificant. I have read this book with full attention. Since Maulana Muhammad Shafee Saahib is a unique orator, incomparable scholar, author and preacher of the present time and due to his captivating way of orating and literary excellences is very famous and popular among the commoner and affluent people of this era therefore, his personality is not in need of any introduction. The written title of the book on top of the page is the evidence of the greatness and popularity of this book. But in the way of humble devotion I consider it important to write few lines about this book.

*Maa Shaa Allaah* by writing this book the respected praised Maulana has done a great religious and remarkable propagating work. He has written the beauty and elegance, habits and excellences, the excellence miracles and habits of the Chief of all the Present [*Saiyyidul Mujuudaat*], The Noblest of the World and the Sky [*Ashrafal Bariyyaat*], the Luminance from the Luminance of Allaah [*Noorum Min Nooril Laah*] Hazrat Muhammadur Rasoolal Laah (*Sallal Laahu 'Alaiehi Wa Sallam*) with such beautifulness and expertise that the heart has cherished with happiness. *Jazaa Kal Laah Wa Baraa Kal Laah*.

May Allaah increase even more the power of his pen. He has also explained some disputed matters with great worth by doing intellectual and scholarly debates and has also solved every complex issue in a very delightful manner. And by giving supporting evidences and convincing answers to the negative beliefs and old accusations of the opponents from the Qur'aan and the Prophetic Ahaadees has protected the *Deen* and *Iemaan* of many Muslims.

I am sure these strong evidences will remove all the wrong thinking

of the simple minded Muslims very satisfactorily.

Respected praised Maulana by writing the Book *Zikr-e-Jameel* has done a great favour on the Muslims. Due to this compiled, and written masterpiece the sacred personality of the praised respected Maulana will always be remembered in the History of Islaam as a Reviver of Islaam and Reformer of the Nation.

May Almighty Allaah shower blessings to his knowledge, practice,  
age and health.

***Aameen Yaa Rabbal Aalameen Bi Hurmatin Nabiyyil Kareem***  
(*Sallal Laahu 'Alaiehi Wa Sallam*)

نیاز کیش خیر اندیش

***Niyaaz Kaysh Khaier Andaysh***

Humbly supplicating and well-wishing,

Peer Ameer Ahmad Waa'iz Ansaari Jodhpuri  
12 August 1961.

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3	Tafseer Baiezaawee	Qaazi Naasir ud Deen Abee Sa'eed Abdul Laah Bin Umar Shaafi'ee (Allaah have mercy on him) (685H)
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6	Tafseer Madaarik ut Tanzeel	Allaamah Haafiz ud-Deen Abdul Laah Bin Ahmad Nasfee (Allaah have mercy on him) (701 H)
7	Tafseer Ma'aalim ut Tanzeel	Imaam Abu Muhammad Husaien Bin Mas'ood Al Faraa Al Baghwi (Allaah have mercy on him) (516 H)
8	Tafseer Abus-Sa'uud	Allaamah Abus-Sa'uud Bin Muhammad Al Imaadee (Allaah have mercy on him) (982 H)
9	Tafseer Jalaalain	Allaamah Haafiz Jalaal ud Deen Suyootee (Allaah have mercy on him) (911 H)
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11	Tafseer Al Ittiqaan	Allaamah Haafiz Imaam Jalaal ud Deen Suyootee (Allaah have mercy on him) (911 H)
12	Tafseer Al Izz Bin Abdus-Salaam	Allaamah Abuu Muhammad Izzud Deen Bin Abdus Salaam (Allaah have mercy on him) (660 H)
13	Tafseer Sa'labee	Allaamah Abu Ishaq Ahmad Bin Ibraaheem Sa'labee (Allaah have mercy on him) (427 H)
14	Tafseer Ibne Kaseer	Allaamah Imaadud Deen Abul Fidaa Ismaaeel Ibne Kaseer (Allaah have mercy on him) (774 H)
15	Tafseer Jumal	Allaamah Saiyyid Sulaiemaan Bin Umar Jumal (Allaah have mercy on him) (1204 H)
16	Tafseer Rooh ul Bayaan	Allaamah Ismaa'eel Haqqi Al Burosvi (Allaah have mercy on him) (1137 H)
17	Tafseer Rooh ul Maani	Allaamah Saiyyid Mahmood Aloosee Baghdaadi (Allaah have mercy on him) (1270 H)
18	Tafseer Mazhari	Allaamah Qaazi Sanaa ul Laah Paani Patee (Allaah have mercy on him) (1225 H)

19	Tafseer-e-Azeezee (Fathul Azeez)	Hazrat Shaah Abdul Azeez Muhaddis Dehlvi (Allaah have mercy on him) (1823)
20	At-Tafseeraatil Ahmadiyyah	Allaamah Aboo Sa'eed Mullaa Jeevan (Allaah have mercy on him) (1130 H)
21	Tafseer Mawaahibur Rahmaan	Allaamah Saiyyid Ameer Alea
22	Tafseer Khazaainul Irfaan	Sadrul Afaazil Saiyyid Muhammad Na'eem-ud-Deen Muraadabadi (Allaah have mercy on him) (1367 H)
23	Tafseer-e-Haqqani	Maulana Abdul Haqq Haqqani (Allaah have mercy on him) (1335 H)
24	Tafseer Al Mufradaat	Imaam Abul Qasim Husaien Bin Muhammad Raaghib Isfahaani (Allaah have mercy on him) (502 H)
25	Bukhaari Shareef	Imaam Muhammad Bin Ismaa'eel Bukhaari (Allaah have mercy on him) (256 H)
26	Al Adab ul Mufrad	Imaam Muhammad Bin Ismaa'eel Bukhaari (Allaah have mercy on him) (870)
27	Muslim Shareef	Imaam Muslim Bin Hajjaaj Qushaieri (Allaah have mercy on him) (261 H)
28	Tirmizee Shareef	Imaam Abu Ieesaa Muhammad Bin Ieesaa Tirmizee (Allaah have mercy on him) (279 H)
29	Shumaail-e-Tirmizee	Imaam Abu Ieesaa Muhammad Bin Ieesaa Tirmizee (Allaah have mercy on him) (279 H)
30	Abu Daawood Shareef	Imaam Abu Daawood Sulaiemaan Bin Ash'as (Allaah have mercy on him) (275 H)
31	Nasaaee Shareef	Imaam Nasaaee Abu Abdur Rahmaan Ahmad Bin Shuaieeb (Allaah have mercy on him) (303 H)
32	Ibne Maajah Shareef	Imaam Ibne Maajah Abu Abdul Laah Muhammad Bin Yazeed (Allaah have mercy on him) (273 H)
33	Musnad-e-Ahmad	Hazrat Imaam Ahmad Bin Hafimbal (Allaah have mercy on him) (241 H)
34	Mishkaat Shareef	Allaamah Muhammad Ibne Abdul Laah Khateeb At-Tabrizi (Allaah have mercy on him) (741 H)
35	Al Mustadrik	Hazrat Imaam Abu Muhammad Bin Abdul Laah Al Haakim (Allaah have mercy on him) (405 H)
36	Al Musannaf	Imaam Abdur Razzaaq Bin Humaam As-San'aani (Allaah have mercy on him) (211 H)
37	Al Musannaf Ibne Abee Shaiebah	Imaam Abu Bakr Abdul Laah Bin Muhammad Ibne Abee Shaiebah (Allaah have mercy on him) (235 H)

38	Al Mu'jam ul Kabeer Tibraani	Haafiz Abul Qaasim Sulaiemaan Bin Ahmad Al Lakhmi (Allaah have mercy on him) (360 H)
39	Al Mu'jam ul Ausat	Haafiz Abul Qaasim Sulaiemaan Bin Ahmad Al Lakhmi (Allaah have mercy on him) (360 H)
40	Musnad Ad Daarami	Imaam Abu Muhammad Abdul Laah Daarami (Allaah have mercy on him) (255 H)
41	Sunnan Ad-Daar Qutni	Imaam Abul Hassan Alee Bin Umar Ad-Daar Qutni (Allaah have mercy on him) (385 H)
42	Musnad Al Bazaar	Haafiz Abu Bakr Ahmad Bin Umar Al Bazaar (Allaah have mercy on him) (292 H)
43	Mu'jam Abu Ya'alaa	Imaam Abu Ya'alaa Musali Qaazi Ahmad Bin Alee (Allaah have mercy on him) (307 H)
44	Musnad Abu Ya'alaa	Imaam Abu Ya'alaa Musali Qaazi Ahmad Bin Alee (Allaah have mercy on him) (307 H)
45	Saheeh Ibne Hibbaan	Imaam Abu Haatim Muhammad Bin Hibbaan At-Tameemi (Allaah have mercy on him) (354 H)
46	As Sunanul Kubraa Lil Baiehaqee	Imaam Haafiz Abu Bakr Ahmad Bin Husaien Al Baiehaqee (Allaah have mercy on him) (1066)
47	Baiehaqee Shu'abul Iemaan	Imaam Haafiz Abu Bakr Ahmad Bin Husaien Al Baiehaqee (Allaah have mercy on him) (458 H)
48	Majma'uz-Zawaaid	Abul Hasan Alee Bin Abu Bakr Ibne Hajar Al Haiesami (Allaah have mercy on him) (807 H)
49	Tahaawi Shareef	Imaam Abu Ja'far Ahmad Bin Muhammad At-Tahaavi (Allaah have mercy on him) (321 H)
50	At-Targheeb Wat-Tarheeb	Abul Qaasim Ismaa'eel Al Isbahaani (Allaah have mercy on him) (535 H)
51	Dalaailun Nubuwwat	Imaam Haafiz Abu Bakr Ahmad Bin Husaien Al Baiehaqee (Allaah have mercy on him) (458 H)
52	Faiez ul Qadeer	Allaamah Abdur-Rauuf Munaawi (Allaah have mercy on him) (1031 H)
53	Hilyatil Auliyyaa	Hazrat Imaam Abuu Nu'aiem Ahmad Bin Abdul Laah Isfahaani (Allaah have mercy on him) (430 H)
54	Dalaailun Nubuwwat	Hazrat Imaam Abuu Nu'aiem Ahmad Bin Abdul Laah Isfahaani (Allaah have mercy on him) (1038)
55	Ash-Shifaa	Imaam Qaazi Iyaaz Bin Moosaa (Allaah have mercy on him) (544 H)
56	Sharah Shifaa	Imaam Mullaa Alee Qaari (Allaah have mercy on him) (1605)

57	Mirqaat Sharh Mishkaat	Imaam Mullaa Alee Bin Sultaan Muhammad Al Qaari (Allaah have mercy on him) (1605)
58	Jam'ul Wasaail	Imaam Mullaa Alee Qaari (Allaah have mercy on him) (1014 H)
59	Khasaa'is ul Kubraa	Imaam Jalaal-ud-Deen Suyootee (Allaah have mercy on him) (911 H)
60	Sharhus-Suduur	Imaam Jalaal-ud-Deen Suyootee (Allaah have mercy on him) (1505)
61	Sharh Saheehul Bukhaari	Abul Hasan Alee Bin Khalf Ibne Battaal Al Maaliki (Allaah have mercy on him) (449 H)
62	Fathul Baari Sharah Bukhaari	Imaam Abul Fazl Ahmad Bin Alee Ibne Hajar Asqalaani (Allaah have mercy on him) (852 H)
63	Uqdatul Qaari Sharh Bukhaari	Imaam Badr-ud-Deen Mahmood Bin Ahmad Aieni (Allaah have mercy on him) (855 H)
64	Al Mawaahib ul Ladunniyah	Imaam Ahmad Bin Muhammad Khateeb Qastalaani (Allaah have mercy on him) (923 H)
65	Zarqaani Alal Mawaahib	Allaamah Abu Abdul Laah Muhammad Bin Abdul Baaqi Zarqaani (Allaah have mercy on him) (1122 H)
66	Kanzul Ummaal	Allaamah Alaa-ud-Deen Alee Muttaqi (Allaah have mercy on him) (957 H)
67	Al Fathul Kabeer	Imaam Jalaal-ud-Deen Abdur Rahmaan Bin Abu Bakr Suyootee (Allaah have mercy on him) (911 H)
68	Afmbaail Azkiyaa	Imaam Jalaal-ud-Deen Abdur Rahmaan Bin Abu Bakr Suyootee (Allaah have mercy on him) (911 H)
69	Al Haawi Lil Fataawi	Imaam Jalaal-ud-Deen Suyootee (Allaah have mercy on him) (911 H)
70	Taareekhul Khulafaa	Imaam Jalaal-ud-Deen Suyootee (Allaah have mercy on him) (911 H)
71	Al Istee'aab	Imaam Yoosuf Bin Abdul Laah Ibne Abdul Barr (Allaah have mercy on him) (463 H)
72	Wafaa ul Wafaa	Imaam Saiyyid Noor-ud-Deen Alee Ash-Shaafi'ee As-Samhooddee (Allaah have mercy on him) (911 H)
73	Futoohul Ghaieb	Hazrat Saiyyidinaa Ghaus ul A'zam Shaiekh Abdul Qaadir Jeelaani (Allaah have mercy on him) (561 H)
74	Qaseedah-e-Ghausiyah	Hazrat Saiyyidinaa Ghaus ul A'zam (Allaah have mercy on him) (1166)
75	Bahjatul Asraar	Imaam Noorud-Deen Shatnaufi (Allaah have mercy on him) (713 H)

76	Khashful Ghummah	Hazrat Imaam Abdul Wahhaab Ash-Shu'raani <i>(Allaah have mercy on him)</i> (973 H)
77	Zaadul Ma'aad	Allaamah Muhammad Bin Abu Bakr Ibne Qaiyyim Jauzi <i>(Allaah have mercy on him)</i> (1350 H)
78	Jilaa'ul Afhaam	Allaamah Ibne Qaiyyim Jauzi <i>(Allaah have mercy on him)</i> (765 H)
79	Tabqaat-e-Kabeer	Imaam Abdul Laah Muhammad Ibne Sa'ad <i>(Allaah have mercy on him)</i> (230 H)
80	Seerat Ibne Hishaam	Allaamah Abu Muhammad Bin Abdul Maalik Ibne Hishaam <i>(Allaah have mercy on him)</i> (828)
81	Akhbaar-e-Makkah Fii Qadeemid Dahr	Abu Abdul Laah Muhammad Bin Ishaaq Makki <i>(Allaah have mercy on him)</i> (272 H)
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83	Futuuhush Shaam	Abu Abdul Laah Muhammad Bin Umar Al Waaqidi <i>(Allaah have mercy on him)</i> (207 H)
84	Subulal Huda War Rashaad	Abu Abdul Laah Muhammad Bin Yoosuf As-Saalihi <i>(Allaah have mercy on him)</i> (942 H)
85	Al Isaabah Fee Tameezis-Sahaabah	Haafiz Ahmad Bin Aleeh Bin Hajar Asqalaani <i>(Allaah have mercy on him)</i> (852 H)
86	Usudul Ghaabah	Shaiekh Abul Hassan Izzud-Deen Aleeh Bin Al Aseer <i>(Allaah have mercy on him)</i> (630 H)
87	Taareekh Madinati Dimisqh	Imaam Abul Qasim Aleeh Ibne Asaakir <i>(Allaah have mercy on him)</i> (571 H)
88	Taareekh ul Khamees	Allaamah Qaazi Husaien Bin Muhammad Ad-Diyaar Bakri <i>(Allaah have mercy on him)</i> (966 H)
89	Ar-Risaalat ul Qushaieriyah	Imaam Abul Qasim Abdul Kareem Bin Hawaazun <i>(Allaah have mercy on him)</i> (465 H)
90	Siyaru l'laamun Nubalaa	Allaamah Shamsud-Deen Muhammad Bin Ahmad Az-Zahabi <i>(Allaah have mercy on him)</i> (748 H)
91	Al Bidaayah Wan-Nihaayah	Allaamah Abul Fidaa Ismaaeil Bin Umar Bin Kaseer <i>(Allaah have mercy on him)</i> (774 H)
92	At-Tazkirah	Allaamah Shamsud-Deen Muhammad Bin Ahmad Al Qurtabee <i>(Allaah have mercy on him)</i> (671 H)
93	Taareekh Ibnun Najjaar	Allaamah Muhibud-Deen Bin Mahmood Bin Najjaar <i>(Allaah have mercy on him)</i> (643 H)
94	Naseemur-Riyaaz	Allaamah Shahaabud-Deen Ahmad Al Khifaajee <i>(Allaah have mercy on him)</i> (1069 H)

95	Hayaatul Haiewaan	Allaamah Kamaalud-Deen Muhammad Ad-Dameeri <i>(Allaah have mercy on him)</i> (808 H)
96	Taareekh-e- Baghdaad	Allaamah Abu Bakr Ahmad Bin Aleeh Al Khateeb Al Baghdaadi <i>(Allaah have mercy on him)</i> (463 H)
97	Seerat-e-Halabiyah	Allaamah Aleeh Bin Burhaan-ud-Deen Halabi <i>(Allaah have mercy on him)</i> (1044 H)
98	Maktuubaat Shareef	Imaam-e-Rabbaani Mujaddid Alf-e-Saani Ahmad Faarooqee Sarhindee <i>(Allaah have mercy on him)</i> (1034H)
99	Ashi'atul Lam'aat Sharh Mishkaat	Hazrat Shaiekh-e-Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi <i>(Allaah have mercy on him)</i> (1052 H)
100	Madaarijun Nubuwwat	Hazrat Shaiekh-e-Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi <i>(Allaah have mercy on him)</i> (1642)
101	Jazbul Quloob	Hazrat Shaiekh Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi <i>(Allaah have mercy on him)</i> (1052 H)
102	Zubdatul Aasaar	Hazrat Shaah Abdul Haqq Muhaddis Dehlvi <i>(Allaah have mercy on him)</i> (1642)
103	Akhbaar ul Akhyaar	Hazrat Shaiekh-e-Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi <i>(Allaah have mercy on him)</i> (1052 H)
104	Dalaa'ilul Khaieraat	Allaamah Imaam Muhammad Bin Sulaiemaan Jazauli <i>(Allaah have mercy on him)</i> (1465)
105	Shawaahid un Nubuwwat	Hazrat Maulana Noorud-deen Abdur-Rahmaan Jaami <i>(Allaah have mercy on him)</i> (1492)
106	Nafhaatul Uns	Hazrat Maulana Abdur-Rahmaan Jaami <i>(Allaah have mercy on him)</i> (898 H)
107	Qaseedah Burdah Shareef	Allaamah Sharaf-ud-Deen Muhammad Bin Sa'eed Busaieri <i>(Allaah have mercy on him)</i> (1294)
108	Sharh Qaseedah Burdah	Allaamah Shamash ud-Deen Muhammad Bin Ibraaheem Al Baijuuri <i>(Allaah have mercy on him)</i> (863H)
109	Az Zubdatul Umdah	Imaam Noorud-Deen Mullaa Aleeh Qaari <i>(Allaah have mercy on him)</i> (863 H)
110	Aseedatush Shuhdah	Allaamah Umar Bin Ahmad Al Kharpotee <i>(Allaah have mercy on him)</i> (1299 H)
111	Qaseedah e Nu'maan	Hazrat Imaam e A'zam Abuu Haneefah Nu'maan Bin Saabit <i>(Allaah have mercy on him)</i> (150 H)
112	Masnavi Shareef	Hazrat Maulana Jalaal-ud-Deen Roomi <i>(Allaah have mercy on him)</i> (1273)
113	Kulliyyaat-e-Sa'dee	Shaiekh Sharf-ud-Deen Muslih Bin Abdul Laah Shirazee <i>(Allaah have mercy on him)</i> (691 H)



114	Raddul Muhtaar Sharh Durr-e-Mukhtaar	Allaamah Saiyyid Muhammad Ameen Ibne Aabideen Shaami ( <i>Allaah have mercy on him</i> ) (1252 H)
115	Miftaah-ul Uloom Sharh-e-Masnavee	Maulvi Muhammad Nazeer Arshee Naqshbandi
116	Anfaasul Aarifeen	Hazrat Shaah Waliyyul Laah Muhaddis Dehlvi ( <i>Allaah have mercy on him</i> ) (1762)
117	Fuyoozul Haramaien	Hazrat Shaah Waliyyul Laah Dehlvi ( <i>Allaah have mercy on him</i> ) (1176 H)
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